

IMPROVEMENT ERA.

B. A. Peterson

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH E. SMITH,
EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, } Business
THOS. HULL, } Managers.

OCTOBER, 1899.

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IMPROVEMENT ERA.

VOL. II.

OCTOBER, 1899.

No. 12.

EVILS OF DRINK AND TOBACCO, AND SOME REMEDIES THEREFOR.

BY DR. SEYMOUR B. YOUNG.

Perhaps it will seem strange, it is surely commonplace, to still continue writing to the young people on the evils of the use of liquors and tobacco. So much has been said and penned on these points, that further warning would seem useless. It is with the hope, however, that these words may reach some one who is still able and strong enough to repent, that I call attention to the following quotation from the Doctrine and Covenants, Section 89:

“That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father.”

It is a fact that there are many hard-working men who visit saloons, and in a few hours on Saturday night squander the fruits of their whole week's toil; and, not only this, but with it waste enough energy to shorten their lives many days, to say nothing of the loss to their morality and manhood. What a sad picture they present on the Sabbath morning—besotted, blear-eyed, almost unable to stand or walk! Sometimes men may endure, by

following this kind of a life, for a number of years, but it is only a matter of a few decades when they must die from the effects of the poison of strong drink. And then what a fearful road they travel! How repulsive! How full of pain, isolation, affliction, spurning, as one beholds the will of such men still vainly striving with them to overcome, only to be trampled upon and laughed to scorn by the vulgar passion which craves for drink. Even if such men are blessed with money, it is but a curse to them until at length it is squandered. They become unfit for labor, frequently become loafers about the dives, doing menial service for a drink, or begging a dime to procure bad whisky. Filthy, disgusting, they are spurned even by their fellows. It is a blessing to their families when the end comes at last, and the deadly serpent of the still claims the victim.

It is not the workingman, so called, who alone takes this course, but drink is like death—it levels all ranks. There is the successful merchant, the stock-raiser, the miner. These come to possess a competence in middle life. One of this class does not, as a rule frequent the saloon, nor associate with the drunkard and the vulgar. He says to himself: “I am not now going to work quite so hard as I have been working.” He slackens or completely ceases his physical labor, lives high, eats rich food, drinks wine at dinner, takes whisky as an “eye-opener” or “appetizer” before breakfast; has a few friends, is perhaps the member of an innocent merchants’ club, and in all these takes only a different route in the same general course taken by the workingman, which ends in sorrow and death. He soon becomes gouty, his kidneys become overworked, uric acid is retained, the heart becomes weakened, and the scene is soon closed by death from dropsy and heart-failure. Verily, the words of the Lord are true: “Inasmuch as any man drinketh wine or strong drink among you, behold, it is not good.”

Sometimes the habit of strong drink is fastened upon an individual through the improper advice of a physician. On the approach of convalescence from typhoid fever, or any of the exanthemata, the patient’s vigor is all gone, the heart is feeble, and the doctor prescribes a little whisky as a tonic. In some cases, persons have been known to continue the use of liquor long

after the feeble condition and the need for it have passed, and so have claimed that by the advice of the physician they have contracted the habit of drunkenness. Hence, the need that the doctor should study his patient well, becoming thoroughly acquainted with his tastes, his powers, his will and self-control, so that he may treat him intelligently. If he has a case under treatment who he has any reason to suspect will indulge himself in the use of strong drink after recovery, the doctor would be justified in withholding the stimulant, even to the supposed risk of the patient's life. I hold that a man would better die than live and become so base a thing as a drunkard, more especially if he have a wife and children. In the treatment of wasting diseases, strong coffee may be administered with good results to convalescents, and doctors frequently advise it as a beverage for sufferers from a long siege of typhoid. Possibly this berry is one of the herbs mentioned in the revelation (Section 42, Doctrine and Covenants): "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food."

But where one person becomes habituated to drink from the advice of his physician, nine are led to it by their own free will and choice. There is no remedy but determined will power, and no certain preventative for the fearful evil except total and continued abstinence. Deny, forbear, refrain, are the watchwords that will, if heeded, keep men out of the evil path of the drunkard. Parents have great responsibility resting upon them while their children are under their watchcare. Home influence has much to do with the life of a person. Herbert Spencer says that reformation to the drunkard can better be reached by providing good food and pleasant surroundings at home. For instance, as a commencement to bad habits, a man goes to a beer or lunch counter, eats lunch and calls for a glass of beer to wash it down. Gradually the man's appetite demands something stronger than beer, as all abnormal appetites increase on what they feed upon. Young men should be encouraged to refrain from bad habits, consequently home should be the most attractive place in the world. The boy who said, "I eat my meals down town, and go home only to sleep, because the old man gives me h—l whenever he gets a chance at

me," is indeed to be pitied. Now, the boy needs to reform; and, it may be, the home conditions also need some change. This leads one to reflect; and the saying of Doctor Oliver Wendell Holmes is brought to mind: "The education of a child should begin two hundred years before it is born." Hence we declare, the Gospel is the only true educator, not alone by those precepts thereof which relate to morality, but those pertaining to the physical being as well. The essential to produce in man a real moral life is obedience to highly moral principles, and obedience is not only moral but it requires physical and mental training to sustain this action successfully.

No man or boy should allow himself to become addicted to the use of tobacco. The tobacco chewer is a most filthy person, for wherever he goes he must have a small quid tucked away in his mouth. In the church, in the drawing room, in the parlor, he slyly ejects the filthy saliva onto the floor, onto the carpet, and has even been known to pull aside the damask curtains and spit upon the wall or wainscoting. Sometimes he has been known to spit into his handkerchief or into his hat, but he generally prefers some other person's hat for this purpose. I well remember reading a request made by the pastor of a church to the tobacco chewing members of his congregation. He said, "Before entering the church, I wish, gentlemen, you would remove your tobacco from your mouths. You may lay it upon the edge of the curb-stone, where you can again find it and resume its mastication on coming out of the church; for let me assure you that it will be absolutely safe, as no chicken, no dog, no hog, no, not even a rat, will take it while you are away."

Smoking is also a vile habit, and, like chewing, is dangerous to life. The nicotine of tobacco is a very quick and deadly poison; yet smokers of the pipe become so addicted to receiving small quantities into the mouth from the over-saturated pipe-stem or bowl, that their systems gradually become immuned to its deadliness; so that men may smoke a pipe for years with seemingly no bad effects to their own systems. I say seemingly, but, in reality, no man ever disregarded the law of God wherein he says, "Tobacco is not good for man," but its use, sooner or later, according to the physical strength of the man, produced disaster and evil. The cigarette smoker is always in the most danger. So incessantly

does he inhale the smoke loaded with nicotine, into his lungs that, if he be not smitten at once, if any disease like rheumatism or any of the essential fevers overtake him, he will fall an easy victim to its ravages, for his heart and general circulation are so weakened by this continuous inception of the poison-laden smoke that his case becomes hopeless from the first invasion.

The revelation quoted in part above becomes of vital importance to parents and children, especially to those who are members of the Church of Christ. The Gospel was preached by Jesus, and by his Apostles and followers many years after his resurrection and ascension into heaven. Their descendants are upon the earth today by millions. These descendants are indeed Israel, and the Gospel is gathering them from every land and clime, and they have been gathering to these mountains for years. Many of them as they enter The Church are awakened to their true condition of royal descent from those illustrious fathers of the early Christian Church. The spirit of the true Gospel bore good fruits in the lives of those who were pioneers in the Church of Jesus Christ of Latter-day Saints, and these fruits should be transmitted to their descendants. Our boys and girls should not only be taught morality and intellectuality, but their education also should be physical and social. Boys should be educated for trades and professions, also to be intelligent farmers, so that when they become fathers and heads of families they may know how to gain, by their own labor, a good home and plenty of the necessities, comforts, and even the luxuries, of life. A home thus gained and made happy is a blessed and effectual remedy against evil habits in the children reared therein. The girls should be well trained in the art of cookery and good house-keeping, so that meal-times at home may be the happiest and most social of all the hours of household union and gathering. And at this family union, where excellent and well cooked food waits on cheerful minds and good digestion, abstinence from tea and coffee should be taught, not alone as an ethical or religious principle, but as a physical necessity, in order that the children of Zion may inherit the great blessings promised by our heavenly Father in the following expressive and forceful language: "And all Saints who remember to keep and do these sayings, walking in obedience to the command-

ments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

HIS LIGHT.

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearing mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

And if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

—J. G. Whittier.

CURIOUS ANIMAL LIFE AND FISHING.

BY W. O. LEE, SAMOAN MISSIONARY.

It is remarkable how few wild animals there are to be found in the tropical jungles of Samoa, the fauna of the islands being confined to the smaller and lower forms of animal life. There are a few wild boars and goats on some of the larger islands, but none of the fierce animals and venomous reptiles such as one would expect to find in a tropical country.

It is said that snakes once abounded, but they are very scarce now. Lizzards, ants, cockroaches and rats are everywhere present, but you soon become accustomed to them, although it is unpleasant to have the rats nibble at ones feet at night. The lizzards have a somewhat uncomfortable habit of dropping suddenly from the thatched ceiling onto your head, neck or hands; the cockroaches eat the binding to get at the paste on your best books, the centipedes take possession of your spare dresses and pantaloons, and it takes some time to become accustomed to the food being spiced with little ants that are so small that time and hunger will not permit one to undertake the task of removing them all. If the eye could not see, the stomach would not be troubled over these little pests.

Sea gulls are frequently seen, and wild ducks and black-birds are found in the marshes. Wild pigeons and birds of most beautiful plumage abound in the forests, a description of which we take from Marie Frazer's book, "In Stevenson's Samoa":

"The upper veranda which overlooked the garden, plantations, and a wide stretch of forest, was an excellent point of vantage from which to watch the innumerable wild birds that came to feed on nutmegs and other tropical fruits. As day dawned and

the light crept over mountain and forest, the 'vilia,' a little rail with mottled black and brown plumage, in which the spirit of the god Alii Tu was supposed to live, would emerge from the bushes and warily creep across the grass picking up insects here and there. Then, as the sun flashes his first beams on dew-laden tree and flower, the clear liquid note of the 'jao' (wattled honey eater) was heard, and he and his mate might be seen busy among the blossoms of the mummy apple; and the 'fuia,' a dark plumaged starling, which represents the spirit of a sort of god called 'Moso,' joined in with a mellow voice. Among the forest trees many species of doves flitted from branch to branch, their beautiful plumage—green, pink, white, purple and grey—showing clearly against the sombre foliage. Later, as the sun grew more powerful, the 'sargas' exquisite little parakeets, with feathers of the gayest green, blue, crimson, purple and yellow, came chattering by in pairs, and might be seen clinging to the fruit blossoms, from which they sucked the nectar; and overhead the tropic birds sailing in wide circles, their snowy plumage and long, red tail feathers (the latter a distinguishing feature in the head-dress of certain Samoan chiefs) showing distinctly against the sky."

The above pen picture of bird life on the islands is not overdrawn, but would be of daily occurrence at the home of Robert Louis Stevenson, the novelist, at Vailima, on the mountain side back of Apia. Wild pigeons are great pets among the native chiefs, and they cage and care for them like our ladies do their canaries. In contradistinction to this, the women of Samoa have a little pig for a pet fastened with a fibre-rope harness around its body, and tied to a post until it becomes "faalata"—tame.

It is not upon the land, but in the sea and on the beach, that we find the endless varieties of animal life, from the mussel or jelly fish, looking more like inanimate pieces of dark, greyish gelatine than real life that breathes and moves with the sands of time on the bottom of the great ocean.

On the sandy beach there is a spider which lives not in a shell like most of his neighbors, but seems to spend all of his time, at least when the tide is out, excavating himself and then working most energetically to make as great a heap of sand on the beach as possible, before the tide shall turn, level his work, and cover

him up again. In our ignorance, this seemed a perfect example of labor lost, but the spider seemed to understand his own business best, and he did it thoroughly and well. Still more interesting to the student, and a really beautiful sight, is the lilliputian army of brilliant red, and bright yellow, sand spiders to be seen to the best advantage on a large, black mud-flat formed by the tide when it comes in, backing up a river and causing it to overflow, then when the tide goes out the river drops into its narrow bed and for a few hours the mud-flat blossoms with rosebuds in the form of red and yellow spiders burrowing their way up through the sand, perching like prairie dogs at the edge of their holes, and as quickly diving into them at the stranger's near approach.

Then, there are large land spiders, almost as big as lobsters, that the natives are very fond of eating when cooked in their ovens. Shells in endless variety are found on the sea shore and by the natives who dive into the ocean after them. We have the spotted cowries, scorpions, wing-shells, helmet, limpit, ear-shell, scallops, various kinds of oyster shells, sea trumpets, cone murex, volute, oliva, mitre, harp, spindle-tower, and the beautiful nautilus, which when cleaned with muriatic acid is a pure pearl, inside and out. The large, pearl oyster shells, large as saucers, that are brought home by the missionaries are not native to Samoa, but come from the Society Islands. There are fresh water shrimps in the rivers, and salt water shrimps in the sea, and the same is true of the ugly, snake-like eel.

Fish of innumerable kinds abound in the sea, and they form the staple meat of the islanders. There is the curious box or cow-fish in shape like a tailor's flat-iron, and another fish with a tail as long and slim as a rawhide riding whip. (These are not fish stories, for a good specimen of the first may be seen in our Deseret Museum, together with samples of many varieties of fish found in Samoan waters; while we have the whip-tail in our own curio case.) Then there is the bonito that travels in schools. They chase a schooner and simply churn the waters into a milky foam on every side of the boat as they leap out of the water and back again. They are game fish weighing five to fifteen pounds, and what a tattoo they beat with their tails on the deck when they

are caught. There are whales, sharks and porpoises, together with turtles and the wonderful flying fish that soars like a sea gull for a wonderful distance above the surface of the sea.

One of the most interesting sights in native fishing is catching a school of mullet. It is something like a roundup of cattle on our western plains. The natives of two or more villages combine with their nets and canoes, making a very pretty sight as they skim along inside the reef, looking for a school of fish; when they find them, they spread out in a half-circle and gradually drive them towards the shore, then the nets are let down and fastened together in one long line, the two ends taken towards the shore, until they form a complete circle, after which the circle is gradually reduced in size and the grab-nets are put in position just outside of the constantly narrowing circle. The grab-nets are made with two bamboos, about twelve feet long, starting together at the hand and spreading out some six or eight feet at the other end with a net stretched between the poles. Then, as the circle of net is made smaller and smaller, the fish become frightened and jump over the net, only to be caught, nine out of ten, in the bamboo net, which is then tilted up so that they slide struggling into the sack prepared for them at the fork of the handle below. During this operation, another more fortunate fish may have been waiting his chance, jumps over the net and escapes. For a few days after a fishing party of this kind has been out, fish are very plentiful on the native bill of fare.

Another mode of fishing, is to take a stick, about the size of a rake-handle, and fasten to the larger end of it three or four bearded points made of one-fourth inch steel rods. This spear the native carries in his hand as he walks along the sandy beach. Practice has made him almost perfect in seeing, and in suddenly throwing his spear, with unerring aim, at the fish that ventures too near the shore. It is no inconvenience to him to wade out for his spear, as he wears neither shoes nor hose, his "lavalava," or short skirt, is easily raised and his knee-pants are indelible, being tattooed on his body.

They also have the never-failing hook and line, generally such as we use at home, but many still use the old style consisting of a hook made of tortoise-shell on the back of which they fasten a

bright rock, or piece of pearl, with a chicken feather between, making a fly-hook; then, in lieu of catgut, they use the inner bark of a fibrous tree, shredded and twisted into fine cord, with the balance of the line made out of that most useful article, yellow horse hair from the cocoanut husk.

Sharks are plentiful but very seldom come inside the reef, for this reason the natives who are passionately fond of shark's meat, the liver in particular, go out in large village whale-boats and stay over night when fishing for shark. If they have been successful, the entire village is soon aware of the fact, and the people rush down to the beach to welcome the victors home. They signal their success in this way. When first they sight their own village, they put sticks or oars up in the boat for flag poles, and if other cloth is not forthcoming, do not hesitate to take off a shirt, if they have one, or "lavalava," of which they always have one, and hoist a few for flags. Then as they near the entrance through the reef to the harbor, they commence chanting a song beating time as their paddles are lifted against the sides of the boat. The steersman stands at the stern with an oar, fastened with a rope, for a rudder, while the pilot stands upright on the prow of the boat, with pole in hand, and after pushing the point first this way and then the other, to escape the jagged coral on either side of the narrow and crooked passage through the reef, gives way to the drum major, who, in a way that would make many of his pompous rivals in this country green with envy, twirls his paddle around on his fingers, under his arms, and around his legs, in a most bewildering manner. It is indeed a fine sight for the foreigners, as they sit on their verandas, to watch these brown-skinned athletes enter a harbor in true Samoan style. Then comes the partition of the shark, for these are cut up and divided in common, not forgetting the "faifeau," or missionaries' portion, which, however, is not always eaten, as shark's flesh is indeed strong food. After the flesh comes the inevitable call for the missionary and his "vai laan"—medicine—that is good for some big chief who has "puea"—poisoned—through eating shark's liver, which, strange to say, has the same effect upon his body that eating grain or drinking water, when very warm, has upon a horse; in other words he is foundered, joints stiffened and in great

pain, and sometimes dies. An Israelite would say they should observe the law of Moses concerning fish out of the sea that have no scales. That reminds us that sharks not only are free from scales, but are mammals and carry their young. A very fine specimen of a minnow shark, weighing some three or four pounds, can be seen in the Deseret Museum, which was taken by a native, with two others, from the mother shark that he had caught.

Of the native Samoans, their home life, with their peculiar customs and habits, we will treat in our next chapter.

WAR'S DRUM.

I hate that drum's discordant sound,
Parading round, and round, and round,
To thoughtless youth it pleasure yields,
And lures from cities and from fields;
To sell their liberty for charms
Of tawdry lace and glittering arms;
And, when Ambition's voice commands,
To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,
Parading round, and round, and round,
To me it talks of ravage's plains,
And burning towns and ruined swains,
And mangled limbs and dying groans,
And all that misery's hand bestows,
To fill the catalogue of human woes.—

SCOTT OF AMWELL.

THE CHURCH OF JESUS CHRIST OF LAT- TER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.

BY B. H. ROBERTS.

V.

WOMAN'S PLACE IN "MORMONISM."

The Woman's Auxiliary to the Parliament of Religions extended an invitation to some of the prominent women of the Church of Jesus Christ of Latter-day Saints to participate in their deliberations, and speak upon some subject of interest connected with "Mormonism." Since there had been much misunderstanding of the position of woman in the "Mormon" Church, and as it was generally believed that in "Mormon" theology woman occupied a very inferior station compared with that assigned to man, it was decided that the subject treated should be, "Woman's Place in 'Mormonism,'" and the following paper was read by Sister Emily S. Richards in one of the departments of the Woman's Auxiliary to the Parliament.

"MORMONISM."

Before discussing the place which the "Mormon" Church assigns woman in religion, it will be proper to say something about "Mormonism" in general. The necessity for doing so arises from the misconcep-

tions which exist in respect to the "Mormon" religion,—misconceptions, we are sorry to say, that have their foundation in the misrepresentations of its opponents.

"Mormonism" is usually regarded as a new religion, a kind of intruder into a field already well occupied; a rude disturber of the religious peace of the world. If it has been the latter, it has been so on the same ground that Jesus,—whose very birth was hailed with shouts of "Peace on earth, good will to man,"—became a disturber of religious harmony and brought a sword and not peace into the world: (Matthew x: 34-36.) But the sword was found in the hands of those who opposed the religion of Jesus, not in the hands of Christians. So with "Mormonism." It has been its opponents, and not its advocates who have made whatever of disturbance has existed by reason of its coming into the world. Its mission, like that of Messiah's, is to raise a standard of peace unto all people.

"Mormonism" is not a new religion. Describing it negatively, I may say it brings forth no new God for the adoration of mankind; it commands man to worship God who created heaven and earth, whose existence is from eternity, whose beneficence and power are universal. Neither does "Mormonism" introduce a new Redeemer for man's acceptance. It teaches that Jesus of Nazareth is the Son of God; that he is the Redeemer of the world and that through him and his power alone can man hope for a resurrection from the dead, and a sure entrance into eternal life. God the Father, the Lord Jesus Christ, and the Holy Ghost, in "Mormon" theology, constitute the Godhead or the Grand Presidency of the world; separate in their persons, but one in attributes, one in purpose. As "Mormonism" sets forth no new Gods, neither does it teach any other Gospel than that which Jesus Christ taught; faith in God, belief in Christ's atonement, repentance of sin, baptism for the remission thereof, and the reception of the Holy Ghost by the laying on of hands, coupled with a godly walk and conversation, are recognized by it as the terms of salvation,—the means through which the grace of God is applied to man for his justification and sanctification. This to "Mormonism" is the Everlasting Gospel, the plan devised by God and accepted by his children before the foundations of this earth were laid for man's redemption.

The inquiry will arise, however, since it is insisted upon that "Mormonism" is not a new religion,—how it came to so regarded, what foundation exists for the supposition? It came about in this way: A century or two after Jesus, by his personal ministry among men, taught the Gospel and founded his Church, men began to depart from his moral

precepts, corrupt his doctrines, change or ignore the Gospel ordinances, destroy the form and depart from the spirit of true church government, until the religion of Jesus Christ was subverted, and finally buried beneath the rubbish of pagan superstition.

"Mormons do not stand alone in making these assertions. The New Testament prophecies foretell in great clearness this awful apostasy, and great Protestant Christian sects and scholars affirm it. In her homily on the "Perils of Idolatry," the Church of England says: "Laity and Clergy, learned and unlearned, all ages, sects and degrees, have been drowned in abominable idolatry most detested by God and damnable to man for eight hundred years and more," while Dr. Smith, in his dictionary of the Bible, and that work, by the way, is endorsed by very many learned divines and Bible scholars, says: "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any one of those fragments."

John Wesley, in discussing the reasons why the extraordinary gifts of the Holy Ghost were discontinued in the Church after Constantine became a Christian and loaded the clergy with honors and wealth, says: "From this time they (the spiritual gifts, such as healing the sick, prophecy, etc.) almost totally ceased, very few instances of the kind were found. The cause of this was not (as has been supposed,) because there was no more occasion for them, because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was even nominally Christian. The real cause of it was the love of many almost all Christians, so-called, was waxed cold. The Christians had no more of the Spirit of Christ than the other heathens. The Son of Man when he came to examine his Church, could hardly find faith upon the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned heathens again and only had a dead form left." (Works of Wesley, Vol. VII, Sermon 89, pages 26, 27.)

Since the Christian religion was destroyed, and divine authority to administer the ordinances of the Gospel taken from among men, there was but one way in which it could be restored; and that was by a re-opening of the heavens, the giving of a new dispensation of the Gospel to man. This the prophecies of the scriptures promised. It is written that in the hour of God's judgment, an angel would be sent out from heaven, having the Everlasting Gospel to preach to them that dwell upon the earth,—to every nation, kindred, tongue and people. (Revelation xiv, 6. 7.)

This is what "Mormonism" claims to be, the Gospel of Jesus Christ, restored to the earth; hence, not a new religion, but the old religion, the Everlasting Gospel, brought again to man in all its fullness, possessed of all its ancient simplicity of doctrine, of its graces, its gifts, its hopes, its powers and all its ancient glory; nothing diminished, but revealed in greater fullness than ever before, which taken in connection with the fact that the world has not known for many centuries the religion of Jesus Christ, accounts for "Mormonism" being regarded as a new religion.

That Joseph Smith, when but a boy, sought the Lord in prayer for religious light, and in answer to his prayer, saw in vision the Lord, and his Son Jesus Christ, and from them learned that men had departed from the truth and were teaching for doctrine the commandments of men, and that the time was near at hand when the Gospel would be restored to the earth,—may be generally known. Following this, three years later, came the visitation of the angel Moroni, one of the prophets who lived among the ancient inhabitants of America. He revealed the existence of a record that contained an abridged history of the ancient peoples of America, of whom the Indians are the degenerate and the barbarized descendants. But more valuable than its historical information, is the fullness of the Gospel of Jesus Christ which the record contains as taught to the ancient inhabitants of America by Messiah, after His resurrection from the dead and departure from his disciples at Jerusalem.. After the coming of Moroni, came other angels from heaven, who gave divine authority to Joseph Smith and others to preach the Gospel and administer the ordinances thereof. Guided by the instructions of these angels and by direct revelation from God, the youthful prophet, Joseph Smith, established the Church of Christ in the earth; and it is doing its work by carrying the Gospel to every nation, and by nourishing in faith all those who receive it.

Of the difficulties which "Mormonism" has encountered in the course of its development, of the persecution endured by those who have received it, there is not time to speak here. It would require volumes to tell how hatred dogged the footsteps of Joseph Smith and those who received his message, how falsehood belied them, how ignorance misunderstood, how bigotry refused to hear them and how intolerance persecuted them to the death. All this I have not time to relate; and shall only pause in my haste to arrive at the central thought of this writing, to day that in the winter of 1833-4 twelve hundred "Mormons" were driven from their homes in Jackson County, Missouri, under circumstances of the utmost cruelty. Five years later, the tragedy on a larger

scale was repeated, and without warrant of law, or any circumstances whatever to justify it, about twelve thousand "Mormons" were forcibly dispossessed of the lands they had purchased of the general government. Mobs wantonly destroyed their crops, wasted the rest of their substance, and after murdering scores of them, compelled the rest to flee from the state for safety. The exiles found an asylum in Illinois but here the deep-seated hatred of religious intollerance, coupled with political jealousy, followed them. Sectarian Christians of Illinois could not endure to be told that their creeds were false, and political demagogues hated a people whose vote they could not control. So long as the "Mormons" were stricken and helpless exiles, they were safe; but when by enterprise and industry they raised themselves from a dependent condition to one of independence, trouble threatened. Their success produced danger, and five years after settling in Illinois, the Prophet Joseph Smith and his brother Hyrum were murdered while in the custody of the officers of the law and the honor of the state pledged by the governor for their protection. Two years after this tragedy, when it was observed that the perpetrators of it went unwhipped of justice, and it became apparent that "Mormonism" would survive the man who, under God, had founded it, then hatred armed again the cruel hand of persecution, and a deep resolve was formed to expel from the state the people who had built on the banks of the Mississippi the beautiful and prosperous city of Nauvoo. The resolution of the people of Illinois was carried into effect. The "Mormons" were driven from the city founded by their industry and from the splendid Temple built to the name of God in the days of their poverty.

We can not stop even to glance at the journey of the exiles through the wilderness of the then territory of Iowa, nor relate what they suffered from exposure to the rains and snows of the winter and spring during which the journey was made on foot and by teams from Nauvoo to Council Bluffs. It is equally impossible to attempt any description of that still more wonderful journey through the thousand miles of wilderness and desert then lying between the Missouri River and the Rocky Mountains; nor can we stop to relate how, when it was determined upon by their leaders, to settle in Salt Lake and surrounding valleys, the "Mormon" people, like drilled cohorts, made war upon the sterility of the land and by dint of hard work, perseverance and high faith in God, made the wilderness a garden and the desert fruitful. Let it be enough to say here that they triumphed over all the difficulties that environed them. Neither hunger nor nakedness daunted their courage. Hardships might break down their physical powers—they could not crush their

spirits. Starvation leered at them from within, and enemies gloated over the prospect of their destruction from without, but the Pioneers of Utah, sustained by holy faith and trust in God disappointed those who prophesied their destruction, and, under the blessings of God, made the once barren waste of Utah the most desirable part of all our favored land.

Here it may not be out of place to say that the achievements of the "Mormons" in settling Utah, in converting the wilderness into farms and gardens, into meadows and orchards, filling the land with peaceful homes, quiet hamlets, prosperous villages and towns, and providing as they have for the intellectual, social, moral and spiritual welfare of their inhabitants,—all this, I think it proper here to say, may be taken as a complete and successful answer to the charges of licentious immorality so commonly made against the first settlers of Utah. The licentious are not pioneers, they are parasites that thrive on effete civilization. They are not to be found in the wilderness building homes. Their haunts are in crowded cities where leachery may thrive unheeded, or defy detection. Their place is not where daily toils call her sons early to shop or field and holds them late to complete the appointed task; they are rather the offspring of luxury, the sons and daughters of bloated ease and mischief-making leisure. The licentious find no joys in the family circle, the sweet laughter of children is not music to their ears; the wife, blessed into the mother and holding to the full, rich throbbing fountain of life her babe, is no picture holy and pure to them; they delight rather in the vulgar charms of barren mistresses, the loud laughter of harlots, the voluptuous pleasures of the harem, or conquests over fallen innocence! To say, therefore, that the early settlers of Utah inhabited the wilderness, that there they were; home-makers, founders of a commonwealth, that daily toil called them early and kept them late employed, that the home circle was the chief scene of their joys and the prattle and laughter of babes their only music; to say this is to say that the "Mormons" are not a licentious people, as is commonly charged and believed. Nor were the first settlers of Utah the low, debased creatures in other respects they are so often reputed to be. It should be remembered that they, for the most part, were Americans from the New England and Northern States, that they possessed the proverbial industry, honesty and morality characteristic of the inhabitants of those states sixty years ago; that while it was true that the educational advantages of many of them had not been all that could be desired, yet among them were many who were educated and refined. Indeed, I may say, in conclusion upon this head, the character of the people, no less than the

work they have accomplished, confutes the charges of ignorance, depravity and licentiousness made against them.

So much I have thought necessary to say by way of preface. It may be tedious to you, and cause you to think if so much is but a preface, how wearysome in length must be the main subject; but knowing the general lack of correct information upon "Mormonism" and the character of those who have accepted that faith, I could do no other than say so much in explanation of "Mormonism," and in defense of its adherents. But we come now to the main purpose of this writing.

"Mormon" theology recognizes man as a dual being, composed of spirit and body; and to the spirits of all men assigns a divine origin. God is the Father of the spirits of all men. Not in a doubtful, mystical sense, but in reality. The phrase "Our Father which art in Heaven," to "Mormons" is no meaningless or mystical utterance, but expresses an actual relationship as tangible and real, as that which subsists between earthly parents and children. Nor does the word "Spirit" convey to them the idea of immateriality. On the contrary, "Mormon" theology teaches that man's spirit is a substance, and while not tangible to the grosser senses (except when those senses are quickened by the power of God), is yet none the less real on that account; and it possesses some properties in common with all matter, such as form, extension, limitation, etc., "Mormonism" teaches that the spirit of man in its general outlines, proportions and expression, is in the form of man, and hence, since man was created in the image of his Maker, in the form of God also. The spirit of man being the offspring of God, an emanation from Deity, he possesses the attributes, undeveloped it is true, of His Father; and since Jesus Christ being in the form of God, thought it not robbery to be equal with God (Philippians xi: 6.), so it is not presumption to believe that man, also created in the image of God, and being his offspring, shall at last become like him, and dwell in his presence. Encouragement to such a belief is given in the scriptures, by such expressions as "The Spirit itself beareth record to our spirit that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ, (Romans 8; 16, 17), and I will add, if heirs of God and joint-heirs with Jesus Christ, then entitled eventually to all that the Father hath, not omitting the power of the Godhead.

Such doctrines as these may sound strange to those not of our faith. Yet why should it be accounted a strange thing that at last the child shall arrive at the same exaltation, and partake of the same intelligence and glory with the Father? Why should it be thought blasphemous to

teach that men by faith and righteousness and following the counsels of God shall at last become like him and share in his power and glory?

I grant to you the height from our present position looks tremendous; yet it is not impossible of attainment, since we have eternity in which to work, and a God and heavenly influences instead of the human parent and earthly means to bring to pass the necessary development.

Such is the origin and I may say, too, the destiny which the "Mormon" theology assigns to man. It gives no less glorious origin, or less high destiny to woman. If it teaches that man is the Son of God, it teaches also that woman is the daughter of God; if it teaches that in the great future men will become kings and priests unto God, it teaches also that women will become queens and priestesses. If it teaches that a woman is dependent upon an eternal union with man in order to attain to a fullness of exaltation and glory in heaven, it teaches no less emphatically that man is equally dependent upon woman for a fullness of glory and exaltation. To one accepting "Mormon" theology, the sexes are not made to walk separately and alone, either in time or in eternity, but hand in hand; believing with Paul that the man is not without the woman, neither the woman without the man in the Lord (I Cor. xi: 11), that is, it will require the union of the two to complete the happiness and the fullness of glory and exaltation of each. Neither one can say to the other, "I have no need of thee!"

Speaking of the dependence of each of the sexes upon the other for a fullness of joy and glory in heaven, makes it necessary to explain that to the "Mormon" heaven is a reality, and the existence in the future life a tangible one. He regards the resurrection as a fact. The body and the spirit, after death shall have done its work of dissolution, will be reunited and become a living soul. Man thus resurrected and made immortal, will be in full possession of all the powers of mind and body he enjoyed in his mortal life. He will build and inhabit, plan and accomplish. The relationship of husband and wife with all the endearing affections growing out of it, he regards as eternal. The commandment, "Be fruitful and multiply" to the "Mormon" is a law no less righteous than that which says "repent and be baptized." He therefore looks to an endless increase of lives as among the blessings of heaven, and the family circle as one of the chief sources of his enjoyment. As over his ever increasing posterity man presides as patriarch, and watches over their development and progress with all the anxious solicitude with which God hath watched over him, woman will be by his side partaking of his solicitude, but also participating in his glory; and ever as his

kingdom grows and his exaltation becomes greater, the glory thereof shall fall upon her equally with him. "Mormon" theology, in a word, places woman by man's side, neither exalting her above him nor placing her under his feet, and only together can they work out their highest destiny.

In the "Mormon" Church organization proper, woman holds no official position. That is, she may not hold the office of an Apostle, nor a High Priest, nor a Seventy, nor a Bishop, nor a Deacon, nor any other office in the Priesthood. But in choosing the officers of the Church by a vote of popular acceptance, woman's vote is as potential as man's, and in auxiliary societies in the Church, especially those organized for charitable purposes and for the improvement of her own sex and the teaching of children, women hold official positions to which they are set apart by the laying on of hands and prayer by the proper officers of the Church. Thus women are ordained to be officers of the Woman's Relief Societies, the said officers consisting of a president, two counselors, secretary and treasurer. The purposes for which the Relief Societies are organized as may be inferred from their name, are charitable; they are designed to assist the poor, care for the sick and minister to the unfortunate.

The Young Ladies Mutual Improvement Associations are societies organized within the Church for the intellectual, social, moral and spiritual improvement of young ladies, and, like the Woman's Relief Societies, are officered by women, who are also set apart by prayer and the laying on of hands. Both of these societies hold regular meetings and conferences at which lectures, essays, readings, recitations, conversations, music, both vocal and instrumental, occupy their time, and contribute alike to their enjoyment and improvement. There is no limit prescribed as to subjects they shall consider. The whole world of science, religion, philosophy, politics, history, art and literature are open to them, and they may wander in these limitless fields of knowledge when and how and to what extent they choose.

The Primary Associations are also officered by women. These associations are designed to instruct young children of both sexes in the rudiments of knowledge, good behavior, morals and religion; and to women is assigned this noble work. Women are also employed as teachers in the Sabbath Schools, and there, as in the private walks of life, they may teach doctrine, expound scripture, bear witness of the truth, invite all to come unto Christ, and exhort to righteousness of life.

Nor is there anything in the "Mormon" religion or in the "Mormon" Church discipline which forbids woman appearing upon the public lecture platform in advocacy or defense of her religious faith, or any

other subject. In these respects, she is free, her own discretion and good taste marking the limit to which she shall go.

"Mormonism" in its educational system gives the same advantages to girls as to boys, to women as to men. No distinctions are made; they are educated side by side in the same schools, attend the same classes, and are encouraged, nay, I may say urged, not only to follow the same studies but to attain to the same distinction in them. "Mormon" leaders recognize the potent influence of woman, especially of intelligent, educated women, and give full encouragement to what ever promises to increase her influence for good. Never was graver mistake made than to suppose that "Mormonism" enslaves its women. "Mormon" men know, just as well as civilized man everywhere knows, that to enslave woman is to degrade man and to blight future generations. They do not enslave them, they make companions of them, and in honoring them they honor themselves.

Women in the "Mormon" Church, as in all other churches, will influence very largely the character of succeeding generations; and "Mormon" leaders have, from the first, appreciated the importance of having that influence not only highly moral and spiritual in its nature, but intelligently applied.

Whatever the world may have been led to believe on the subject, the "Mormons" themselves do not look upon superstition or ignorance either in men or women as essential to the success of their institutions. On the contrary, to them the very glory of God is intelligence. How much more must it be the glory of man? Joseph Smith taught that man could not be saved in ignorance. We further hold that whatever principle of intelligence men attain unto in this life, it will rise with them in the resurrection; and if one man gains more knowledge and intelligence in this life through diligence and obedience than another he will have so much the advantage in the world to come.

Essentially a missionary people, with a special message to deliver to mankind, and compelled to meet the world in a mighty contest, it would be a poor policy on their part to put their trust in ignorance or make superstition their refuge. They could hope for no permanent success from such a course, and indeed it would be contrary to the genius of the "Mormon" religion to do so. "Mormonism" demands that its followers shall persistently seek for knowledge, intelligence, and wisdom, and it requires this of women no less than of men. Intelligence being the glory of God, and the glory of man, it is no less the glory of women.

These remarks in respect to women and her place in the "Mormon" Religion, may create astonishment in the minds of our sisters who have

looked upon us from afar, and have neither understood us nor our religious faith; but have looked upon us through eyes blinded by prejudice born of misrepresentation. The bigoted have scorned us; even those not disposed to be unfair have thoughtlessly condemned us without a hearing; the more benevolent have pitied us. But know, O, my sisters, that "Mormon" women need not your pity, they are above the scorn of the bigoted, they ask but a hearing on the part of those disposed to be fair minded, to disabuse their minds of false conceptions respecting their character, their religion and the position it assigns to woman.

The one thing which you may consider incompatible with this presentation of Woman's place in "Mormonism" is the fact that for well nigh half a century the "Mormon" Church taught the practice of a plurality of wives. Confounding the "Mormon" system of plural marriage with the polygamous practices of the Orient, accompanied as it is by the semi-enslavement and degradation of women, or what is equally wrong, assigning no other reason for its existence than man's selfish lusts, "Mormon" plural marriage has been considered incompatible with the freedom and dignity of woman, and that honorable place in the "Mormon" Church which is here said to be hers. But "Mormon" plural marriage was not the polygamy of the Orient, the "Mormon" home was not the harem of the east. "Mormon" plural marriage, though taught as a religious duty, was not forced upon woman. From the very nature of our western civilization, and the enactments of congress on the subject, it could not be forced upon her. "Mormon" women were as free as their sisters in the eastern states in their choice of husbands. The existence of the plural wife system was due as much to the women of that faith as to the men. It was accepted by both sexes as part of their religious faith, and the religious sentiment sanctified all its relations. If it was a trial to some, it was patiently endured as among those self-denials and sacrifices demanded by religion. The deep obligation it brought upon men, the increased cares, the multiplied responsibilities, made it no more attractive to men than it was to women. And the deep sense of duty to carry out the will of God will be found to be the incentive which prompted both men and women to accept it.

It was in answer to the question of Joseph Smith how the Lord justified Abraham, Isaac and Jacob, as also Moses, David and others in having a plurality of wives, that the revelation asserting the rightfulness of this form of marriage was given. Its practice was begun in Nauvoo, about 1841. It came in conflict with the education and tradition of the "Mormon" people and the sentiments of the age. Still, God had com-

manded it through his prophet, and though their prejudices, the fruit of their tradition, revolted against it, the faithful to whom it was revealed resolved to obey it.

After The Church settled in Salt Lake Valley, the rightfulness of a plurality of wives was publicly proclaimed as a doctrine of The Church. The practice of it was open and above board, the whole Church, and at that time the members of the Church comprised nearly the whole community, approving the principle and the practice of it.

For ten years the practice in Utah of this system of marriage met with no opposition from the United States. But in 1862 a law was enacted by Congress to punish and prevent the practice of polygamy in the territories of the United States. The penalties fixed were a fine, not to exceed five hundred dollars, and imprisonment not to exceed five years. For twenty years, however, the law remained practically a dead letter. It was claimed by the "Mormons" that it was an infringement of the religious liberty guaranteed by the Constitution of the United States, since it prohibited the free exercise of religion. For twenty years no pronounced effort was made by the officers of the general government to enforce the law. In 1882, however, the law enacted twenty years before was supplemented by what is known as the Edmunds Law. In addition to defining the crime of polygamy,—for which it retained the same penalties as the law of 1862,—the Edmunds law also made the cohabiting with more than one woman a crime, punishable by a fine not to exceed three hundred dollars, and by imprisonment not to exceed six months. This law also rendered persons who were living in polygamy, or who believed in its rightfulness, incompetent to act as grand or petit jurors; and also disqualified all polygamists from voting or holding office. This law of 1882 was supplemented by the Edmunds-Tucker Law—enacted in 1887—which made the legal wife or husband, in cases of polygamy or unlawful cohabitation, a competent witness, provided the accused consented thereto; it also enlarged the powers of the United States commissioners and marshals, and required certificates of all marriages to be filed in the office of the Probate Court. Violations of this last provision are punished by a fine of one thousand dollars, and imprisonment for two years. The law disincorporated The Church, and ordered the Supreme Court to wind up its affairs, and take possession of the escheated property.

The laws were rigorously enforced by the United States officials, special appropriations being made by Congress to enable them to carry on a judicial crusade against the "Mormons." The prominent church officials were driven into retirement; others into exile. Homes were

disrupted; family ties were rent asunder. Upwards of eleven hundred men endured fines and imprisonments in the penitentiary rather than be untrue to their families. Every effort of the government to deprive the people of what was considered their religious liberty was stubbornly contested in the courts, until the decision of the Supreme Court of the United States was obtained. While some of the proceedings of the courts in Utah in enforcing the anti-polygamy laws were condemned, the laws were sustained as constitutional. The court held that the first amendment to the Constitution which provides that Congress shall not prohibit the free exercise of religion, can not be invoked against legislation for the punishment of plural marriages. Meantime government was relentless, and still more stringent measures than those already enacted were threatened.

In the midst of these afflictions and threatening portents, President Wilford Woodruff besought the Lord in anguish and in prayer, and the Lord inspired him to issue a manifesto which discontinued the practice of plural marriages. At the Semi-annual Conference in October following (1890), the action of President Woodruff was sustained by a unanimous vote of the conference, and plural marriages are discontinued in The Church.

In this matter of plural marriage, the "Mormons" are neither responsible for its introduction nor for its discontinuance. The Lord commanded its practice, and in the face of the sentiment of ages, and in opposition to the teachings of their own traditions, many of the Saints obeyed the commandment, and in the midst of weakness, difficulties and dangers, sought to carry out that law as revealed to them. For about half a century they maintained its practice in the face of opposition sufficient to appall the stoutest hearts. They defended it in the public press, proclaimed it from the pulpit, debated it on the platform with all who chose to assail it, and practiced it in their lives, notwithstanding fines and imprisonments threatened; and when the power of the government was vigorously employed to enforce its laws against this institution, hundreds of men cheerfully endured both fine and imprisonments rather than be untrue to it. A whole generation had been born and had grown to manhood and womanhood in this marriage system, and the affection of family ties were entwined with it. Then, under the pressure of suffering brought upon the people through the laws of the United States, the Lord inspired the President of the Church to proclaim its discontinuance, and the people, with hearts bursting with grief submitted to the will of heaven, and there the matter rests. If the labors and sufferings of "Mormon" men and women for this principle have done

nothing more, this much, at least has been accomplished,—they have borne testimony to the truth; and it is for God to vindicate His own law and open the way for its establishment on the earth, which doubtless He will do, when His kingdom shall come in power, and when His will shall be done in earth, as it is in heaven.

Meantime, no reproach can attach to the women of the “Mormon” Church for the part they have taken in supporting this marriage system. They have not lent themselves to minister to the base passions of men, the consciousness of womanly purity has never been sacrificed by them on the debased altar of man’s lust. The institution brought to them the acknowledged honorable relationship of wife and mother. The community honored the plural wife equally with the first; no distinction was made with respect to her children, they were looked upon as the legitimate fruit of holy affections. Conscious of the rectitude of their own intentions, having before them the example of the holiest women of Bible fame; sustaining, as they believed, a holy commandment of God; loved by the men to whom they had consecrated their affections; respected by the community in which they lived; and above all, blessed with an approving conscience, and the favor of God, do you wonder that “Mormon” women feel unmoved by the scorn of the bigoted or the pity of the misinformed?

“Mormon” women are content with the place assigned them in the “Mormon” Church. It opens to woman a sphere which, while it differs somewhat from that which it opens to man, yet has much in common with his, and is equally essential, equally noble. There is room in it for the development of all her faculties, all the powers of her intellect, all the noble sentiments of her heart; and in it she will yet realize all the longings of her soul, and attain to all the dignity, honor and glory with which man or Deity can clothe a splendid womanhood.

LIFE'S OBSTRUCTIONS.

BY A. WOOTTON.

It is often said that in order to appreciate the sweet it is necessary to taste the bitter. Whether this be true or not, there is one thing certain, that is that few, indeed, pass through the world without a goodly degree of bitterness mixed with what sweet may fall to their lot; and that it has its purposes in the economy of the Creator, there can be no doubt. All will agree that it is not the pampered sons and daughters of luxury and ease that accomplish the most for the world or that build up the noblest characters for themselves, but rather those who have been beset by difficulties and have become strong by the exercise of those powers necessary to overcoming them, while continual affluence and ease tend to engender effeminacy and uselessness.

While all are striving to avoid the rougher walks of life with their troubles, perplexities disappointments, mistakes and struggles, and deem them bad things to experience, many look back upon them as good things to have experienced, and will never tire of recounting them and making themselves the heroes of thrilling tales of unpleasant reminiscences. From this we could infer that good might accrue from having passed through difficulties.

Whether such is the case will depend on the individual, and there is nothing like trials of a severe nature to test the man. A man does not know himself until he has passed through the furnace of trial and temptation.

The wise man will make the difficulties over which he stumbles stepping stones to scale the parapet of success, and he who encounters the most difficulties, if he has the wisdom to utilize them to the best advantage, rises to the greater height. It is the

battlefield and the shipwreck that bring out in bold relief those qualities of manhood that distinguish the hero, without which his better qualities might have remained unknown even to himself.

Such trying conditions often unmask the braggart, the hypocrite and the craven, and thus separate the gold from the dross. Real misfortune is not in the encountering of difficulties but in succumbing to them. Troubles that would prove disastrous to one and crush him to the earth might tend to strengthen another and spur him on to greater endeavor.

Success consists not in never failing, but in recovering from failure; not in never falling, but in rising from each fall; not in never making mistakes, but in learning wisdom and humility from them; not in never having sinned, but in having repented, and reformed, not in never having sorrow, but in being refined and purified by it; not in never having weaknesses, but in rising above them in the strength of noble manhood.

The trials of life make men flexible, that they will bend rather than break. They make them scan their own lives more carefully and compare them with others, and thus they are able to measure their powers more accurately and understand themselves better. The smooth things of life have but little effect on the character. It is water that cleanses, fire that purifies, friction that polishes. The memory of life's difficulties tends to restrain the superfluities of enthusiasm and ambition, modify the temper, soften the heart in sympathy for the suffering, fill it with charity for the failings of the erring, and to generally humanize and round out the character. Although many of the experiences of life were bitter at the time, none but the coward or the unrepentant would be willing to have them erased from memory's tablets; but the wise will cherish them as tools to dress and polish the stones for the erection of a temple more enduring, grand and beautiful than any built by human hands—the temple of a pure, noble and exalted character.

A MESSAGE TO GARCIA.

BY ELBERT HUBBARD.

[Elbert Hubbard, through his monthly magazine, *The Philistine*, has made the little New York village, East Aurora, famous for sensible literature and high class books, although its population does not exceed fifteen hundred people. Besides publishing his tiny magazine, Mr. Hubbard delights in issuing first-class books, said to be "the embodiment of all that is most exquisite and elevated in taste and refinement in the high art of book-making." But it is to his recent very striking, yet simple, article under the above caption that we wish at this time to call attention. It appeared first in the magazine, was afterwards reprinted in pamphlet form, also in an edition de luxe, and has been sold by the thousands of copies, being also quoted extensively in the press of the country. We reproduce it, and commend its lessons to the young men.—EDITORS.]

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States it was very necessary to communicate quickly with the leader of the insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail or telegraph message could reach him. The president must secure his co-operation, and quickly.

What to do!

Some one said to the president, "There's a fellow by the name of Rowan who will find Garcia for you if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. How "the fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, dis-

appeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.

The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?" By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this or that, but a stiffening of the vertebræ which will cause them to be loyal to a trust, to act promptly, concentrate their energies; do the thing—"Carry a message to Garcia!"

General Garcia is dead now, but there are other Garcias.

No man who has endeavored to carry out an enterprise where many hands were needed but has been well nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seem the rule; and no man succeeds, unless by hook or crook or threat, he forces or bribes other men to assist him; or, mayhap, God in his goodness performs a miracle, and sends him an angel of light for an assistant. You, reader, put this matter to a test: You are sitting now in your office—six clerks are within your call. Summon any one and make this request, "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go do the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?

Which encyclopedia?

Where is the encyclopedia?

Was I hired for that?

Don't you mean Bismarck?

What's the matter with Charlie doing it?

Is he dead?

Is there any hurry?

Sha'n't I bring you the book and let you look it up yourself? What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man.

Now if you are wise you will not bother to explain to your "assistant" that Correggio is indexed under the C's, not in the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself.

And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night holds many a worker to his place.

"You see that bookkeeper," said the foreman in a large factory.

"Yes, what about him?"

"Well, he's a fine accountant, but if I'd send him up town on an errand, he might accomplish the errand all right, and, on the other hand, might stop at four saloons on the way, and forget what he had been sent for."

Can such a man be intrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "down-trodden denizens of the sweat-shop" and the "homeless wanderer searching for honest employment," and with it all often goes many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowzy ne'r-do-wells to do intelligent work, and his long, patient striving with "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only

if times are hard and work is scarce the sorting is done finer—but out and forever out the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts him to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else because he carries with him constantly the insane suspicion that his employer is oppressing or intending to oppress him. He cannot give orders and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, "Take it yourself."

Tonight this man walks the street looking for work. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled No. 9 boot.

Of course, I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

Have I put the matter too strongly? Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and, having succeeded, finds there's nothing in it; nothing but bare board and clothes.

I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, per se, in poverty; rags are no recommendation; and all employers are not rapacious and high-minded any more than all poor men are virtuous.

My heart goes out to the man who does his work when the "boss" is away as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive without asking any idiotic questions, and with no lurking intention of

chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such; he is needed, and needed badly—the man who can carry a message to Garcia.

SONNET.

O I have passed a day of ecstasy
Leading two lovely sisters forth
The flowers, the meadows, and the forest song,
To the still street were murmuring poplars be;
There did we sit beneath the o'ershadowing tree
Watching the waters as they rolled along.
She sang!—O joy! what smiles what blushes throng.

Upon those cheeks, and what delights for me!
What witching in those silver sounding notes,
How all enchanting that soft music floats;
The air is thrilling with its sounds divine;
But sweeter, sweeter far, when on my ear
Enraptured, one bless'd breathing fell—"My dear;
My dear delighted listener—I am thine."

—KAZINCZY.

THE ORIGIN AND NATURE OF MAN, FROM THE STANDPOINT OF REVELA- TION AND REASON.

BY ELDER JOHN NICHOLSON.

III.

At the time appointed for the third interview between Messrs. Wondon, Tudor and Tree, all were present and further statements and explanations were entered upon without delay.

Mr. Tree—In our examination, thus far, of the principles of genuine religion, we have nearly concluded the construction of the basis for future investigation. This mainly consists of certain basic facts, without an understanding of which Christianity is hardly explainable to those who have not been “born again”—mentally enlightened, through faith, by the spirit of revelation.

In continuation of this fundamental structure, we will now consider the cause which led to the tremendous rupture among the spiritual individualities in heaven, “in the beginning.”

So far as ancient revelation is concerned, a statement of the fact of the conflict has already been presented, together with some of its more immediate results. In order to reach into the subject expeditiously from the standpoint of modern revelation, it will be well to avoid a multiplicity of quotations of what has been revealed through the Prophet Joseph Smith. The better way will be to give a succinct statement of it as a whole—the result of an examination of the parts, given more or less in a detached form:

The sons and daughters of God reached a point in their career

when it became necessary for them, in the interest of their advancement, to be surrounded by new environments.

This involved the placing of these spirits in mortal bodies, and the shutting out from them of the memory of their pre-existence.

The earth was formed for their habitation—a school of experience—that there they might taste the bitter and thus learn to appreciate the sweet.

“The fall” was anticipated, and the death of the body being the penalty for the breaking of the law, it was necessary for a savior to be provided, that by his atonement man might, through the vicarious offering of the Redeemer and consequent satisfaction of the law, regain possession of his physical body, purified and sanctified, an eternal habitation for his individual spirit.

The Eternal Father arranged the plan.

The parties in interest—the innumerable host of spirits, then in their first estate, were called together in a “grand council”—“a solemn assembly”—to consider the mighty subject of their second estate. The leading conditions of the plan were, that all who passed through the mortal probation should be saved, except one class—the sons of perdition. These were to consist of such as should receive the fullness of the Gospel, make great progress in a knowledge of it, have powerful spiritual manifestations concerning God and the plan of eternal life and then turn away from, fight against and deny the truth, wilfully and unchangeably persisting in their ungodly career; and those who should shed innocent blood—murderers of the most aggravated type.

The degree of salvation was to depend upon the course taken by the responsible individual in his probationary estate, especially while embodied in mortality.

Little children who died before reaching the years of understanding and consequent accountability, were to be saved without condition.

Lucifer, a son of the morning, a personage of authority, offered himself as a candidate for the exalted position of redeemer, and requested that the glory of the Father be given him. He likewise insisted upon an amendment to the plan—that all should be saved without exception or condition.

Jesus Christ held that the Eternal Father should have the glory and that his will should be done!

The result was that Christ was chosen, the vote being overwhelmingly in his favor.

Lucifer revolted and drew after and with him a large proportion of the spirits. Then followed what must have been a mighty struggle, the immensity and character of which must be far beyond even the faintest conception by the mind of man.

Lucifer and his rebel army were routed and ejected from heaven, their "former habitation," and came down to earth to continue the warfare in another form, their object being to defeat the carrying out of the plan of the Father to save and uplift man from his fallen condition to the attainment of everlasting peace and glory.

The rebels, by their act of revolt, failed to keep their first estate, and thus forfeited their right to take bodies, this being a privilege resultant from faithfulness in the first estate of spiritual existence.

Mr. Wondon—Is there not a difference between your statement, which purports to be an epitome of what has been revealed through Joseph Smith in relation to what occurred in heaven, and the account you referred to as given in the Bible?

Mr. Tree—The only difference is this: The Bible account is meagre, giving but little more than the fact of a revolt, the thrusting of the rebels out of heaven and their descent to the earth. That which came through Joseph Smith is more amplified. There must have been a cause for the outbreak, and the modern prophet gives it. You will observe that the modern statement harmonizes with the Biblical account as far as the latter goes, and the details in the former, where it goes beyond the other, agrees with the ancient revelation on the subject. There is no contradiction between the two accounts.

Mr. Tudor—I certainly prefer the statement given as embodying what has come through Mr. Smith, because it is explanatory, and evinces a systematic plan, which, to say the least, is grand in conception and magnificent in proportions.

If what has been advanced up to this point can be shown to be in process of operation, and gives promise of the ultimate attainment of its objects, then I have come in contact with the most sub-

lime system of philosophy in existence. I never knew that men ever lived who entertained such views concerning our race as those to which I have listened thus far.

Mr. Wondon—One part of the arrangement, or plan, appeals to my judgment with special force, although it appears grandly consistent as a whole. I refer to the merciful provision in relation to the destiny of little children who are taken by death before they reach the age of accountability. It is Godlike, being eminently just and in that respect differs widely from the views held upon this subject by some professing adherents of Christianity. The number of this class of believers is, however, rapidly diminishing.

Mr. Tree—It is a philosophical and religious truth that anything that is unjust cannot be of God. Should he be unjust he could not be God.

One of the evidences of the divinity of the religion I am, at your request, endeavoring to explain, is the conspicuous justice of its principles, combined with never-failing mercy. Those truths, or laws, act together, "in the sphere in which God has placed them," each respecting the claims of the other.

Mr. Tudor—Can you, Mr. Tree, give a philosophical reason for what appears to have been the application of a stern and summary process toward the revolting spirits—their forcible ejection from their original dwelling place? What you have presented gives no evidence of experimentation with a milder method, for the purpose of bringing them to terms.

Mr. Tree—In the first place, we are not in a position to state so far as revelation goes, whether or not any conciliatory measures were offered by those who stood for truth and salvation, toward their opponents.

This, however, must be clear—that there could be no terms but unconditional surrender. The will of the Eternal Father, sustained by a two-thirds majority vote, must prevail, otherwise demoralization would have ensued.

If perfect peace did not exist in heaven, there could be no heaven.

You will observe that the object of the plan over which the conflict arose, was the redemption and salvation of our race, and the ultimate sanctification of this planet.

The destiny of the whole must be, according to the eternal operation of adjustment, to wheel into line with the laws of God and nature. The will of God must be "done on earth as it is in heaven."

It is the work of the Father and his Christ, with the co-operation of many noble and valiant individualities, sustained by the power of the Almighty, to work for the redemption of man and the earth until peace and righteousness shall be permanently established.

In this gigantic labor they will have to contend, inch by inch, with that great character and his hosts who fell from heaven and have been "unseen" workers in the cause of disobedience, contention and disruption.

It is at least a partial answer to your question to say, that it will yet be shown that the activities of the spirits who chose evil in the beginning, have been, are and will be economized by the Father in the development of man. The basis of this condition is that men as well as all intelligencies, have their agency, and the philosophy of their probation is that they must be surrounded by evil as well as good that they might choose the one and reject the other as independent and responsible beings, and thus enlarge their knowledge and capacities.

Good and evil are necessarily co-existent; otherwise progress would be impossible. Evil has to be contended with by the Father in the prosecution of his merciful design in relation to the earth and the human race, but he must be victorious in every contest, out of which must spring the most glorious results in the interests of progress.

If there were no evil there could be no good, and *vice versa*. There would merely be a condition. It is by the existence of both that each is distinguishable.

Mr. Tudor—Can you furnish an analogical situation to that involved in the providing of a voluntary redeemer to deliver man from the effects of what is called "the fall?"

Mr. Tree—At the opening of our investigation it was understood that I should not only support my statements from the standpoint of revelation but also by what may be called natural truth and that which has been proved to be true in the experience of man.

It has been proved in the experience of man that he can become involved in debt, and be cast into prison because of his disability to satisfy the law. It is also proved in human experience that one who is possessed of the necessary resources can voluntarily step forward, meet the obligation and have the prisoner released.

There may be any number of debtors and the same single, philanthropist may by the same process, procure the liberation of the whole.

Even if we were ignorant concerning the conditions which brought about the obligation of debt, the character of the law providing the penalty of imprisonment, or the nature of the redeeming qualifications of the deliverer which enabled the captives to regain their liberty, this would not affect the main fact. It shows that there are conditions under which the act of one intelligent being can bring a host of others out of captivity into the enjoyment of freedom.

At this point Mr. Tree stated that the explanations in relation to man in his pre-mortal existence were practically ended, and it would naturally follow that he would next be considered with regard to his condition on this planet.

At the close of this interview it was explained that each of the gentlemen had engagements that would render it necessary to appoint the time for the next meeting several months in the future. After a mutual agreement upon this point, the gentlemen separated.

A HIGHLAND COTTAGE.

Let us be off to the mountains and endeavor to interest our beloved reader in a Highland cottage—in anyone, taken at hazard, from a hundred. You have been roaming all day among the mountains, and perhaps seen no house except at a dwindling distance. Probably you have wished not to see any house, but a ruined shieling—a deserted hut—or an unroofed and dilapidated shed for the out-lying cattle of some remote farm. But now the sun has inflamed all the western heaven, and darkness will soon descend. There is a muteness in the desert more stern and solemn than during unfaded daylight. List—the faint, far-off, subterranean sound of the bagpipe! Some old soldier, probably, playing a gathering or a coronach. The narrow dell widens and widens into a great glen, in which you just discern the blue gleam of a loch. The martial music is more distinctly heard—loud, fitful, fierce, like the trampling of men in battle. Where is the piper? In a cave, or within the Fairies' knoll? At the door of a hut. His eyes are extinguished by ophthalmia, and there he sits, fronting the sunlight, stone blind. Long silver hair flows down his broad shoulders, and you perceive that when he rises he will rear up a stately bulk. The music stops, and you hear the bleating of goats. There they come, dancing down the rocks, and stare upon the stranger. The old soldier turns himself towards the voice of the Sassenach, and with the bold courtesy of the camp, bids him enter the hut. One minute's view has sufficed to imprint the vision for ever on the memory—a hut, whose turf walls and roof are incorporated with the living mountain, and seem not the work of man's hand, but the casual architecture of some convulsion, the

tumbling down of fragments from the mountain side by raging torrents, or a partial earthquake; for all the scenery about is torn to pieces, like the scattering of some wide ruin. The imagination dreams of the earliest days of our race, when men harbored, like the other creatures, in places provided by nature. But even here, there are visible traces of cultivation working in the spirit of a mountainous region, a few glades of the purest verdure opened out among the tall brackens, with a birch tree or two dropped just where the eye of taste could have wished, had the painter planted the sapling instead of the winds of heaven having wafted thither the seed; a small croft of barley, surrounded by a cairn-like wall, made up of stones cleared from the soil; and a patch of potato ground, neat almost as the garden that shows in a nook its fruit-bushes, and a few flowers. All the blasts that ever blew must be unavailing against the briery rock that shelters the hut from the storms; and the smoke may rise under its lee, unwavering on the windiest day. There is sweetness in all the air, and the glen is noiseless, except with the uncertain murmur of the now unswollen waterfalls. That is the croak of the raven sitting on his cliff half way up Benevis; and hark, the last belling of the red-deer, as the herd lies down in the midst among the last ridge of heather, blending with the shrubless stones, rocks, cliffs that girdle the upper regions of the vast mountain.

Within the dimness of the hut you hear greetings in the Gaelic tongue, in a female voice, and when the eye has by and by become able to endure the smoke, it discerns the household, the veteran's ancient dame, a young man that may be his son, or rather his grandson, but whom you soon know to be neither, with black, matted locks, the keen eye, and the light limbs of the hunter; a young, married woman, his wife, suckling a child, and yet with a girlish look, as if but one year before her silken snood had been untied; a lassie of ten years, who had brought home the goats, and now sits timidly in a nook eyeing the stranger. The low growl of the huge, brindled stag-hound had been hushed by a word on your first entrance, and the noble animal watches his master's eye, which he obeys in his freedom throughout all the wild bounds of the forest chase. A napkin is taken out of an old, worm-eaten chest, and spread over a strangely-carved table, that seems to

have belonged once to a place of pride, and the hungry and thirsty stranger scarcely knows which most to admire—the broad bannocks of barley-meal and the huge roll of butter, or the giant bottle, whose mouth exhales the strong savor of conquering Glenlivet. The board is spread, why not fall to and eat? First, he thanks given to the great God of the wilderness. The blind man holds up his hand and prays in a low, chanting voice, and then breaks bread for the lips of the stranger. On such an occasion is felt the sanctity of the meal shared by human beings brought accidentally together—the salt is sacred and the hearth an altar.

HOPE THOU IN GOD.

Our Heavenly Father has never promised to the best man or woman that their voyage of life shall be over smooth seas without a “capful” of head-winds. He so orders it that the precious things shall be costly things, and that the noblest life shall be one of conflicts, oppositions, trials, and often of severe discipline.

Observe that there is a mighty difference between being distressed and being discouraged. The king of Israel had good reason to be distressed; for a band of marauding Amalekites had attacked and burned down his town of Ziklag, and had carried off his wife Abigail as a captive. He goes right to God and asks what he shall do, and the prompt answer is to “pursue them.” Whereupon he musters his gallant six hundred, pushes after the enemy and routs them, and recovers his wife and all his plundered goods. Disaster did not discourage him; it drove him to God. Such experiences in the Psalmist’s life taught him to ring out the words of good cheer, “Why art thou cast down, O my soul? hope thou in God! Trust in the Lord and be of good courage, and he shall strengthen thy heart.”

THE TIDE OF LIFE.

A PLEA FOR "MORMON" CIVILIZATION.

III.

BY J. H. WARD.

What then is the prospect for the future? In the world at large, an ever increasing proportion of the population is rushing to the cities; while at the same time the two great roots of moral life, the home and the church are as steadily decreasing in power and influence. Where in our great cities can we find as vigorous moral influences as those which minister to their physical life. Philadelphia is said to be the most moral of our great cities; and yet, even there, we find seven and a half times as much crime to a given population as in the average rural county of Pennsylvania.

Further, we find that the statistics of crime are in inverse proportion to the power of home and church influence. We learn from the census of 1890 that of every hundred families on the farm, sixty-six own their homes. In cities of less than a hundred thousand population, thirty-six own their own homes. In the larger cities only twenty three per cent own their own homes. In Boston only eighteen per cent live in their own homes, and in New York less than six per cent. Of course the institution of the home with all its saving influences may exist in the tenement, but it is less likely to do so, and it certainly cannot exist where there are several families in a single room. Mr. Charles Booth in his great work, "Life and Labor of the People in London," shows that of the

5,000,000 inhabitants of that city, 2,257,000 people (nearly half the population) live singly or in companies in one room—sleeping, cooking, eating, and bathing, if at all, within the same four walls. As cities grow more populous, land values and rents increase, and the people are packed away in closer quarters. Under such conditions, hotel, lodging-house and tenement-house populations increase and homes decrease.

Homes are disappearing at each of the two social extremes. Among the rich, hotel and club life is being substituted for home. With the increase of wealth, and interest-bearing securities, there is a growing idle class which is migratory. They spend a few weeks in one climate and then flit to another. They have so many houses that they have no homes; and their mode of life is, perhaps, as trying to moral character as even the slums.

Not only is home influence, but likewise religious influence of all kinds, becoming weaker as the nation becomes wealthier. In 1840 there was in Boston one church capable on the average of holding 400 persons for every 1228 inhabitants; by 1890 this church capacity had decreased relatively, so there was only one church for every 2,581. In New York, in 1840, there was one church for every 1,992; in 1890, there was only one church for every 4,361—less than one-tenth the room requisite to contain the population, and as for Sabbath Schools there were still fewer accommodations. What is still worse, those churches are never filled; a comparative few of a certain social circle fill a few of the seats and listen to the musical execution of the choir, or the stereotyped utterances of the speaker who dares not advance an idea which is not in accord with those who have hired him. Agnosticism, indifference and blatant infidelity exist where should be spiritual vigor. The so-called Christian sects have fossilized their beliefs and creeds and hedged about with iron bars their theological tenets, saying, "Thus far we will go and no farther." The churches are no longer in touch with humanity; they have lost their power over the masses. No wonder then that the Buddhist city of Benares is morally superior to the so-called Christian city of London. No cries of exclamation are necessary when we mention that in the half-barbarous empire of Japan the crime statistics are smaller than in our much boasted Christian nation of America.

Now it is worthy of remark that in those points which are acknowledged to be the weakest in American civilization, the "Mormon" people have achieved their greatest triumphs. There are more happy homes among the "Mormon" people in proportion to their numbers than among any other people in the world, and the influence of religious thought, both in their churches and in their everyday life, is greater than among any other people.

The well founded, yet oft rejected, doctrine of the pre-existence of spirits has become deeply rooted in the minds of the "Mormon" people. Upon this doctrine depends to a great extent many of the movements connected with their social and religious life. Devout "Mormons" look upon the membership of their Church as one vast brotherhood. Hence the comparatively small amount of litigation to be found among them. Dozens, aye, hundreds of lawyers come to Utah with the intention of settling among the "Mormons;" but soon find to their disgust that there is little opportunity to live from the fees derived from professional services. Another fact is universally noticed, by observant strangers, and that is the etiquette of equality that everywhere prevails.

The practical philanthropy that prevails in regard to the aged and the poor is frequently noticed by the stranger who sojourns here, though it be only a few days. Nowhere are old people so highly honored and so carefully cared for as among the "Mormons." Food and raiment are systematically provided for the poorer classes, and festivals are regularly appointed for their pleasure. So thoroughly are the poor provided for that it has been justly said that there is no need for beggars to be seen on the streets of Salt Lake City.

But it is in the home life of the "Mormon" people that this doctrine of pre-existence shows itself to peculiar advantage; as a consequence, children are much more appreciated than in the world at large. It is generally believed that the choicest spirits have been reserved to come forth in these days when God has a great and mighty work to perform. The parents therefore feel a greater responsibility, that their children shall develop, mentally, morally and physically, to the highest degree. Intelligent "Mormons" observe every known law that will conduce to the improvement of their offspring. Even injurious pre-natal influences are guarded against, and every facility given to physical, mental, and moral growth.

And what has been the result? Notwithstanding the privations and hardships of pioneer life, which in some instances have left indelible marks, yet, in general, "Mormon" children show a remarkable development in every particular.

The great volume of history teaches the following facts. All great reforms have made slow progress at the beginning; the world hates what it does not comprehend; all reformers have been misunderstood, and in many cases lived lives of suffering for the good of men. The "Mormon" people can patiently wait till a clearer day shall dawn and those who do not now comprehend shall acknowledge the superiority of "Mormon" civilization.

"AMERICA."

Our beloved "America" was written by Rev. Samuel Francis Smith, who graduated from Harvard College with Oliver Wendell Holmes. The air is English; both words and music are said to have been composed by Henry Carey under the title "God Save the King." There is certainly something more than ordinarily inspiring in an air which has struck the popular heart of four nations—England, France, Germany and America.

In 1831 Mr. William Woodbridge brought from Germany a mass of music books and gave them to Lowell Mason. Mr. Mason turned them over to the Rev. S. Francis Smith, saying that he could not read German, but Mr. Smith could, and if he found anything good to give him a translation or imitation of it, or, write a whole original song,—anything, so that he could use it. One afternoon, in looking over the books, he met with the tune "God Save the King." The air thrilled him. Immediately he took up his pen and wrote the entire song at one sitting. This was at Andover, Mass., February 13, 1832.

CONTINUITY IN CHARACTER.

BY DR. GEO. H. BRIMHALL, OF THE BRIGHAM YOUNG ACADEMY, PROVO.

A bank president, not long ago, was making enquiries with a view of obtaining two efficient accountants. The person applied to for information pointed to a group of young men among whom were three graduates from business colleges, and said, "Why not get two of those?"

"Can't trust them," was the laconic reply.

"Why not?" was the response, "they have a general reputation for honesty."

"That is not it," said the banker. "I do not suppose any of them would be wilfully dishonest; nor do I doubt their scholastic ability, but they lack what I should call continuity in character. They are bright and no doubt well-meaning, but unfortunately weak. We have had experience already with just such fellows. They are really worse, from a practical point of view, than those who are spoken of as persons who will bear watching; for the very reason that they can not be watched. You see, it is this way: they enter upon their work with a skill and care that immediately secures our confidence. This goes on for weeks; and sometimes months pass before any irregularity is perceivable, and then we find things in a tangled-up condition. These promising fellows, having got the run of the work to the extent of making it comparatively easy, return to their old habits of social intemperance, then their business back-bone begins to weaken; they keep late hours, indulge in the social glass—and our business is compelled to foot the bill. They are not promptly in their places; they are dull and

scatter-brained ; and the first thing one knows, an expert is required to correct the mistakes they have made. We have no difficulty in securing professional skill and average honesty, but continuity in character, the chief essential to success, is sufficiently scarce to make it an article of high commercial value. Cite us to a man possessed of this quality, supplemented with average professional training, and his services will be sought for immediately. One hears so much about position not being permanent, but the fact of the matter is the persons are not permanent. There are more permanent positions than there are permanent persons to fill them."

"What," asked the person with whom the banker conversed, "do you consider the chief cause of this lack of what you call continuity in character?"

"Well, one of the causes of this deficiency is what I should call the dodging of drudgery. There is a dangerous tendency in education towards over-flavoring everything with the amusement element; and while I am not an anti-Epicurean,* I am an advocate of considerable stoicism† in education. Success demands that things be done to a finish whether the doing is pleasurable or painful. The path of painful plodding is often the only one to permanent pleasure. The theory that pleasure should accompany intellectual effort is to be accepted with the understanding that there is pleasure in plodding, and certain delight in drudgery; and, further, that this enjoyment is made possible by the idea that persistent plodding is the highway to honor, and that drudgery is often essential to deliverance from it."

* Epicurus, born in Samos, 342 B. C.: died at Athens, 270 B. C. The founder of the Epicurean school of philosophy, which teaches that pleasure is the only end of rational action, the highest human happiness. Hence, Epicurean, one given to ease and luxury.

† Stoics, disciples of the Greek philosopher, Zeno, who founded a sect in 308 B. C., and taught in The Porch (*stoa*), a public portico in Athens. He taught that men should be free from passion, unmoved by joy or grief. The Stocis are known principally for the sternness and austerity of their doctrine. See Acts xvii: 18.

"I infer, then, from what you say, that the man who seeks to dodge drudgery is most likely to be constantly caught by it?"

"Yes, that is the conclusion we have arrived at. Leisure is purchased by labor, and the person who endeavors to possess the former before the latter, lives the life of a down-going debtor from start to finish."

Such are the views of many of our most successful business men; and similar views are entertained by leading ecclesiastical authorities. It is the echo of the idea of the ancient sages from whose sayings this truth may be gathered: "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end." One of the expressions that has most affected my life was an utterance of my teacher, Dr. Karl G. Maeser: "Navigators do not take their reckoning from the flaming comets, but from the fixed stars."

The man of continuity, or stick-to-it-iveness, does not as a rule work so hard as a person of spasmodic effort.

SOME SELECTIONS WORTH STUDYING.

To maintain a high standard of purity in society, the culture of both sexes must be in harmony, and keep equal pace. A pure womanhood must be accompanied by a pure manhood. The same moral law applies alike to both. It would be loosening the foundations of virtue to countenance the notion that, because of a difference in sex, man were at liberty to set morality at defiance, and to do that with impunity which, if done by a woman, would stain her character for life. To maintain a pure and virtuous condition of society, therefore, man as well as woman must be pure and virtuous; both alike shunning all acts infringing on the heart, character, and conscience—shunning them as poison, which, once imbibed, can never entirely be thrown out again, but mentally embitters, to a greater or less extent, the happiness of after life.—*Samuel Smiles.*

All human situations have their inconveniences. We *feel* those that we find in the present; and we neither *feel* nor *see* those that exist in another. Hence we make frequent and troublesome changes without amendment, and often for the worse. In my youth I was passenger in a little sloop descending the river Delaware. There being no wind, we were obliged, when the ebb was spent, to cast anchor, and wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me and not very agreeable. Near the river-side I saw what I took to be a pleasant, green meadow, in the middle of which was a large, shady tree, where it struck my fancy I could sit and read—having a book in my pocket—and pass the time agreeably till the tide turned. I therefore prevailed with the captain to put me ashore. Being landed, I found the greatest part of my meadow was really

a marsh, in crossing which, to come at my tree, I was up to my knees in mire; and I had not placed myself under its shade five minutes before the mosquitoes in swarms found me out, attacked my legs, hands and face, and made my reading and my rest impossible; so that I returned to the beach and called for the boat to come and take me on board again, where I was obliged to bear the heat I had striven to quit, and also the laugh of the company. Similar cases in the affairs of life have since frequently fallen under my observation.—*Benjamin Franklin*.

And so, dearest, I solemnly devote myself to thee, and thank thee that thou hast thought me not unworthy to be thy companion on the journey of life. * * * There is no land of happiness here below—I know it now—but a land of toil, where every joy but strengthens us for greater labor. Hand-in-hand we shall traverse it, and encourage and strengthen each other, until our spirits—oh, may it be together—shall rise to the eternal fountain of all peace.—*Fichte*, the German tutor, to his betrothed.

Like you, I become more and more alive to the happiness which consists in the fulfillment of duty. I believe there is no other so deep and so real. There is only one great object in the world which deserves our efforts, and that is the good of mankind.—*Memoirs of DeTocqueville*.

I am fallen into the hands of publicans and sequestrators, and they have taken all from me; what now? Let me look about me. They have left me the sun and moon, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse, and, unless I list, they have not taken away my merry countenance and my cheerful spirit, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them, too; and still I sleep and digest, I eat and drink, I read and meditate. * * * And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who leaves all these pleasures, and choseth to sit down upon his little handful of thorns.—*From Jeremy Taylor's "Holy Living."*

The slave may be as free as the consul; and freedom is the

chief of blessings; it dwarfs all others; beside it all others are insignificant; with it all others are needless; without it no others are possible. * * * You must teach men that happiness is not where, in their blindness and misery, they seek it. It is not in strength, for Myro and Ofelius were not happy; not in wealth, for Croesus was not happy; not in power, for the consuls were not happy; not in all these together, for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair, and were the slaves of circumstances and the dupes of semblances. It lies in yourselves; in true freedom, in the absence or conquest of every ignoble fear; in perfect self-government; and in the power of contentment and peace, and the even flow of life amid poverty, exile, disease, and the very valley of the shadow of death.—*Sayings of Epictetus.*

Oliver Goldsmith tells the following anecdote to illustrate with what passion we all cling to life, and how the love of life increases with old age. We are habituated to the prison, we look around with discontent, are displeased with the abode, and yet the length of our captivity only increases our fondness for the cell. But the same anecdote illustrates very forcibly, also, the power of environment over us:

Chinvang the Chaste, ascending the throne of China, commanded that all who were unjustly detained in prisons during the preceding reigns should be set free. Among the number who came to thank their deliverer on this occasion there appeared a majestic old man, who falling at the emperor's feet, addressed him as follows: "Great father of China, behold a wretch, now eighty-five years old, who was shut up in a dungeon at the age of twenty-two. I was imprisoned, though a stranger to crime, or without being even confronted by my accusers. I have now lived in solitude and darkness for more than fifty years, and am grown familiar with distress. As yet, dazzled with the splendor of that sun to which you have restored me, I have been wandering the streets to find out some friend that would assist, or relieve, or remember me; but my friends, my family, and relations are all dead, and I am forgotten. Permit me, then, O Chinvang, to wear the wretched remains of my life in my former prison; the walls of my dungeon

are to me more pleasing than the most splendid palace: I have not long to live, and shall be unhappy except I spend the rest of my days where my youth was passed—in that prison from whence you were pleased to release me.”

MIDNIGHT MUSINGS.

Those wond'rous flames, those orbs of light,
Roll in their orbits by God's might,
Their cycles, times, years, months, and days,
Bespeak his majesty and praise.

A deep beyond poor mortal ken,
Unfathom'd by earth's wisest men,
Who vainly try to penetrate
God's works, sublimely grand and great.

Supremely, infinitely grand!
They move in paths marked by his hand,
And roll in awful majesty—
Through limitless eternity.

And man, assuming, fain would trace
Their origin, their times and place,
In vain to find their destiny—
He gazes on immensity.

'Tis God, who made the earth, and seas,
The flowers, and grass, the stately trees—
He placed the mountains on the plains,
And wets the verdant vales with rains.

And in his image, God made man—
Gave him his life, a short, brief span;
To serve Him faithfully all his days,
And glorify his God in praise.

C. L. WALKER.

RELIGION AS A COMFORT IN OLD AGE AND ADVERSITY.

BY WILBERFORCE.

[William Wilberforce, one of those men who by virtue and energy impress their character on the age in which they live, was born in Hull, England, 1759, and closed his long and illustrious life on the 29th of July, 1833. He labored in Parliament for many years, where he pursued an independent course, devoting his labors to the abolition of the slave-trade, a question with which his name is inseparably entwined. It is said that his time, talents, influence and prayers, were directed towards the consummation of this object. At length, in 1807, he had the gratification of seeing it accomplished. To counteract the infidel principles which abounded at the period of the French Revolution, and continued to agitate both France and England for some years, and long afterwards inducing a disregard of vital piety in the higher circles of British society, he published, in 1797, a work entitled, "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country, Contrasted with Real Christianity." Five editions of this work were sold in the course of a few months, and it still continues to form a popular treatise on religion, in various languages. The religion of Wilberforce was mild and cheerful, unmixed with the usual austerity and gloom, and his daily life, it is recorded, attested the sincerity of his opinions. He realized, in the closing years of his life, his own beautiful description of religion as a comfort in old age and adversity.—*Editors.*]

When the pulse beats high, and we are flushed with youth, and health, and vigor; when all goes on prosperously, and success seems almost to anticipate our wishes, then we feel not the want of the consolations of religion; but when fortune frowns, or

friends forsake us—when sorrow, or sickness or old age comes upon us—then it is that the superiority of the pleasures of religion is established over those of dissipation and vanity, which are ever apt to fly from us when we are most in want of their aid. There is scarcely a more melancholy sight to a considerate mind than that of an old man who is a stranger to those only true sources of satisfaction. How affecting, and at the same time how disgusting, is it to see such a one awkwardly catching at the pleasures of his younger years, which are now beyond his reach; or feebly attempting to retain them, while they mock his endeavors or elude his grasp! To such a one, gloomily, indeed, does the evening of life set in! All is sour and cheerless. He can neither look backward with complacency nor forward with hope; while the aged Christian, relying on the assured mercy of his Redeemer, can calmly reflect that his dismissal is at hand; that his redemption draweth nigh. While his strength declines, and his faculties decay, he can quietly repose himself on the fidelity of God; and at the very entrance of the valley of the shadow of death, he can lift up an eye, dim perhaps and feeble, yet occasionally sparkling with hope, and confidently looking forward to the possession of his heavenly inheritance, “to those joys which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.”

What striking lessons have we had of the precarious tenure of all sublunary possessions! Wealth and power and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness and in death. The essential superiority of that support which is derived from religion is less felt, at least it is less apparent, when the Christian is in full possession of riches and splendor, and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous, stripped, indeed, of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture.

THE HISTORY OF THE OLD SCHOOL-MASTER.

BY BJORNSTJERNE BJORNSON.

[A pretty story, full of tender pathos, and breathing the author's "profound knowledge of the intricate motives and workings of human nature," is related in Bjornson's "A Happy Boy." The name of the hero in this work of the prince of Norwegian writers, is Oeyvind, and it was to him that his mother told the story one evening as they sat by the chimney corner. It made a great impression upon him, inspired him with obedience and reverence, and became a source of great wisdom for him. In the hope that similar virtues may be brought to life in others, "The History of the Old School Master" is reproduced.—*Editors.*]

Baard was the schoolmaster's name, and he had had a brother who was called Anders. They were very fond of each other; both of them enlisted, lived together in the garrison, and took part in the war, where they both became corporals in the same company. When they came home again after the war everyone thought they were two fine fellows. Then their father died: he had much personal property, which it was difficult to divide; but they said, in order that this should not make any disagreement between them, that they would put up the goods at auction, so that each might buy what he liked, and they would divide the profits. As they had said, so it was done. But their father had owned a large gold watch, which was famous far and wide; for that was the only gold watch people thereabouts had seen; and, when it was put up many rich men wanted to get it, until both brothers began to bid too; then the others left off. Now Baard expected that Anders would

let him get the watch, and Anders expected the same of Baard; they bid each in their turn, to try the other, and looked over at each other while they were bidding. When the watch got up to twenty dollars, Baard thought his brother was not doing rightly, and bid on, until it was nearly thirty dollars; as Anders still kept on, Baard thought that Anders did not remember how kind he had always been to him, and besides that, he was the elder; so the watch went up to over thirty dollars. Anders kept on. Then Baard put the watch up to forty dollars at once, and no longer looked at his brother; it grew very still in the auction room, no sound but the auctioneer quietly naming the price. Anders thought, as he stood there, that if Baard could afford to give forty dollars he could too; and if Baard grudged him the watch, he had better take it. He bid over. That, Baard thought, was the greatest disgrace that had ever happened to him: he bid fifty dollars in quite a low tone. Many people stood around, and Anders thought that his brother could not so insult him in the hearing of all: he bid over. Then Baard laughed.

"A hundred dollars, and my brother's love into the bargain!" said he, and turned and went out of the room. Awhile after some one came out to him, as he was saddling the horse he had just bought.

"The watch is yours," said the man: "Anders gave up.

At the moment Baard heard that, something like repentance passed through him: he thought of his brother, and not of the watch. The saddle was put on, but he stopped with his hand on the horse's back, uncertain whether he should ride off. Then many people came out, Anders among them, and as soon as he saw his brother standing over by the saddled horse, he did not imagine what Baard was thinking about that minute; but he shouted over to him, "Thank you for the watch, Baard! You will not see it go, the day your brother dogs your heels!"

"Nor the day I ride to the farm again," answered Baard, white in the face, and swung himself into the saddle.

The house where they had lived together with their father, neither of them entered again.

A short time after, Anders married into a workman's family, but did not invite Baard to the wedding; nor was Baard in the

Church. The first year Anders was married the only cow he owned was found dead on the north side of the house, where it had been tied to graze, and no one could tell of what she died. Several other misfortunes occurred, and he was fast going down hill; but the worst was when his barn, with everything in it, burned down in the middle of the winter; no one knew how the fire had arisen.

"Some one has done that who wishes me ill," said Anders, and he wept that night. He became a poor man, and lost all desire for work.

The next evening Baard stood in Anders' room. Anders lay in bed when he entered but started up.

"What do you want here?" he asked, but then stopped and stood staring at his brother. Baard waited a little while before he answered.

"I want to offer you help, Anders: you are not getting along well."

"I am getting along as you meant to have me, Baard. Go, or I do not know whether I can govern myself!"

"You are mistaken, Anders; I repent—"

"Go, Baard, or God have mercy on us both!"

Now this is how it had been with Baard. As soon as he heard that his brother was suffering, his heart melted; but pride kept him back. He felt a need to go to Church, and, when there, he made good resolutions, but he could not carry them out. Often he had come so far that he could see Anders' house, but one time some one came out of the door, another time there was a stranger there, or again, Anders was standing outside chopping wood; so there was always something in the way. But one Sunday, later in winter, he was again in Church, and then Anders was there too. Baard saw him: he had grown pale and thin; he wore the same clothes as of old, when they used to be together, but now they were threadbare and patched. During the sermon he looked up at the clergyman and Baard thought he looked good and kind, and remembered the years of their childhood, and what a good boy he used to be. Baard himself went to communion that day and he made his God the solemn promise that he would be reconciled to his brother, come what would. This resolve went through his soul as he drank the wine; and when he rose, he was going straight.

over to sit down beside him but some one sat in the way, and his brother did not look up. After church, there was again something in the way, there were too many people, his wife was walking by his side, and Baard did not know her; he thought it was best to go to his brother's house, and talk seriously with him. When evening came, he did so. He went straight to the door of the cot and listened, and he heard his own name spoken: it was by the wife.

"He went to communion today," said she; "he certainly thought of you."

"No, he did not think of me," said Anders, "I know him, he thought only of himself."

For a long time nothing was said; Baard was wet with perspiration as he stood there, although it was a cold evening. The wife inside was busy with her kettle, which sung on the hearth; a little baby cried at intervals, and Anders rocked it. Then she said these few words:

"I believe you are both thinking of each other, without being willing to confess it."

"Let us talk of something else," answered Anders.

A little while afterwards he rose and came towards the door. Baard had to hide himself in the wood shed; but it was just there that Anders came to get an armful of wood. Baard stood in the corner and saw him distinctly; he had taken off his thread-bare Sunday clothes and had on the uniform he had brought home with him from the war, like Baard's, and which they had promised each other never to touch, but to leave for a family heirloom. Anders' was now patched and worn out; his strong, well-built frame lay as in a bundle of rags; and, at the same time, Baard heard the gold watch ticking in his own pocket. Anders went to where the smaller branches lay; instead of stooping to load himself, he stopped, leaned back against the wood pile and looked out at the sky, which was clear and glittering with stars. Then he drew a sigh, and said,—

"Yes—yes—yes,—O Lord, O Lord!"

So long as Baard lived he heard that ever afterwards. He was about to go up to him when at the same moment his brother coughed and it seemed so difficult, more was not needed to hold

him back. Anders took his armful of wood, and swept so close by Baard that the branches hit his face, so that it smarted.

For at least ten minutes he stood still on the same spot, and it was doubtful when he would have moved, if, after his emotion, he had not been seized with such a shivering fit that he shook all over. Then he went out; he acknowledged to himself that he was too cowardly to go in, therefore he adopted another plan. From a wood-box, which stood in the corner he had just left, he took a pine-knot, went up into the barn, shut the door after him, and struck a light. When he had lighted the pine-knot he held it up to the nail where Anders hung his lantern when he came early in the morning to thrash. Baard took out his gold watch and hung it on the nail, put out his light and left; and then he was so light of heart that he bounded over the snow like a young boy.

The next day he heard that the barn had burned down that same night. Probably the sparks had fallen from the pine-knot, which lighted him while hanging up the watch.

This overwhelmed him to such a degree that he sat that day like a sick man, took out his psalm book and sung so that the people in the house thought he had gone crazy. But when evening came, he went out; it was bright moonshine. He walked to his brother's farm, dug about where the fire had been, and found, sure enough, a little melted lump of gold: that was the watch.

It was with that in his hand, he went in to his brother that evening, begged for peace, and was going to explain everything. But it has been before related how his visit terminated.

A little girl had seen him dig about the spot of the fire, some boys going to a dance had seen him, the Sunday evening before, walk down towards the barn, people in the house related how strange he appeared on Monday, and as everyone knew that he and his brother were bitter enemies, information was given and an inquiry was made. No one could prove anything against him, but suspicion rested on him. Now, less than ever, could he make any approaches to his brother.

Anders had thought of Baard when the barn burned down, but had mentioned his suspicion to no one. And when he saw Baard enter his room the next evening, pale and distressed, he

thought immediately, now he is seized with repentance, but for such an awful deed to his brother he shall never have forgiveness. Afterwards, he heard how people had seen him go down to the barn the same evening it burned; and although nothing came to light at the examination, he firmly believed that Baard was the guilty one. They met at the examination,—Baard with his good clothes, Anders in his patched ones: Baard looked over to him, and his eyes entreated, so that Anders felt it in the depth of his heart. He does not wish me to say anything, thought Anders, and when he was asked if he suspected his brother he answered loudly and distinctly, "No!"

Anders took to hard drinking from that day, and soon began to show the effects of it. But it was still worse with Baard, although he did not drink: he was no longer to be known as the same man.

Late one evening, there came a poor woman into the little house which Baard rented, and asked him to follow her out a minute. He knew her: it was his brother's wife. Baard understood directly what errand brought her. Turned pale as a corpse, dressed himself, and followed her without uttering a word. There shone a faint light from Ander's window, it twinkled and disappeared; and they went in the direction of it, for there was no path across the snow. When Baard stood for the second time before his brother's door, he noticed the peculiar odor of sickness which made him feel ill. They went in. A little child was sitting over in the chimney corner, eating coal, and was quite black in the face, but looked up, and laughed with its white teeth: it was his brother's child.

But over in the bed, with all sorts of clothes thrown over him, lay Anders, emaciated, with smooth, high forehead, and looking with hollow eyes at his brother. Baard's knees shook: he sat down at the foot of the bed, and burst into violent sobs. The sick man looked at him steadfastly and was silent. At length he bade his wife go out, but Baard made a sign to her that she should remain; and now these two brothers began to talk together. They explained everything from the day they had bid for the watch, up to the one when they now met. Baard concluded by taking out the lump of gold, which he always carried with him; and it was

now made clear between the two brothers, that in all these years they had not felt happy a single day.

Anders did not say much, for he was not strong enough; but Baard remained sitting by his bedside as long as Anders was ill.

"Now, I am quite well," said Anders, one morning, when he awoke: "now, brother, we shall live long together, and never leave each other, just as in old times."

But that day he died.

Baard took the wife and child home with him, and they fared well from that time. What the brothers had talked of together, sprung out through walls and darkness, and was known to all the people of the district, and Baard became the most respected man among them. All greeted him as one who had known great sorrow and found happiness again, or as one who had been absent a long time. Baard's firmness of character increased with the friendliness around him: he became a God-fearing man, and wished to find some occupation, he said; and so the old corporal became schoolmaster. What he impressed on the children, first and last, was charity; and he himself practiced it, so that the children loved him at once as a playmate and a father.

A STRANGE DWELLING.

EDWARD WILLIAM DUTCHER.

I have in mind to build a house. I have not yet concluded when to lay the foundation, but when I do it will be unique and unlike any house ever yet constructed, as far as I know, and I do not believe there is such a house in existence today. Possibly no one has ever before thought of such a dwelling. The difference between the contemplated structure and the houses we now occupy is this: Every stone in the foundation will be dressed and polished on all sides, even if but one side is to be seen, or if the stones are

entirely hidden from view. The cellar wall will be just as perfect on the back side as the face. The posts, joists and all the material which will be hidden in the construction of the dwelling must be planed and dressed smooth on all sides and painted full coats like the exterior. The under side of the floors, the back of the wainscoting, the rafters and all parts that are enclosed in dark and unseen places shall be finished as perfectly as the elegant and costly front doors. The same with the furnishings. All the unseen parts of the furniture must be polished and finished as near perfection as the art and skill of man can conceive. All the walks leading from the house shall be as finely finished, the under side as well as the upper. My idea is to have it as near perfection as possible—as nature would have it. The rose is so without and within, even though it blooms a thousand miles from human sight. So with everything that grows. There is no sham in the hollyhock or the lily. These shall be my teachers. Maybe no one will ever know of this but the builders and myself. Will this be a waste of time and money? I think not. When I entertain my friends I shall have the satisfaction of knowing that it is not a make-believe house, but a truth in every way.

This is the way our character should be built up, and I think it will be wise to build everything that goes to make our lives of some use to others about us, on the same principle. Let us be real and true even when shut out from the sight of the world. Hiding a fault does not destroy it.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN.—THE TENDENCY TO DEIFY EVIL.

BY THE SENIOR EDITOR.

In late years a disposition has developed among certain young men to choose a course leading to speedy destruction. A young man of excellent standing was asked, some days ago, "What are your younger brothers doing?" He made this terrible reply: "They are going to hell as fast as they can." Startling as the answer is, it is even more shocking that it is true of a class of young men growing up in the cities. They have broken loose from all healthy restraint; they do as they please; they incline to deviltry and rowdyism; love fast living; visit the restaurants for their meals; rent quarters in the business part of the city, so that they can come and go at all hours of the day and night without being disturbed or questioned, and have abandoned home living and influence because it abridges them in their revelries. No common pleasures satisfy them; each day must see new sensations to thrill the passions and appetites. To mention the society of the Saints, Sunday schools, meetings, improvement associations, as places where true happiness may be enjoyed, is to them like bidding a king to feed on husks. They despise these institutions and the society therein as simple, fit for children, old folks and fools, not for "bloods" and their style of citizen.

Their false system of living leads to high expenses, and to

meet these, gambling is resorted to, to say nothing of other dishonorable and demoralizing methods of obtaining money. Some of this class have been cursed with the possession of money, which is then lavishly spent to gratify their lusts and evil passions. The hollow gospel of ease and comfort is their creed; they hold up to ridicule honorable men and sacred things. Men devoted to their homes and families, who do not dine at the restaurants, are considered by them superannuated moss-backs, and are held up to derision. In giving scope and full sway to passions, lusts and base sentiments, they seek to form a feeling against every noble thing and in favor of the abandonment of all principle, until at length respect, honor, virtue, are swallowed up in darkness and death.

A recent voting contest for a prize offered by the management of one of the pleasure resorts, for the most popular lady in Salt Lake City, illustrates to what extremes this class of characters will go in their desire and determination to boost vice and hold it up as being popular. Notorious characters are exalted and made falsely to appear popular. In their debased condition, they see no difference between popularity and notoriety. And yet this class are able to create a sentiment that inspires respect in some of our young people. Actually, sons of leading men, even returned missionaries, for shame be it said, have turned to this condition, in preference to the better life where the highest nature of man may be disciplined and developed. They hold in contempt the religious environments and simpler ways of the Saints whose lives St. Paul well describes—"as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

It may be argued that this condition applies only to Salt Lake City, Ogden, Logan, Provo; but that is not true, for the same spirit is manifest, perhaps in a modified degree, in many other leading cities and settlements of the State. It takes on different forms of expression. Instead of restaurants as meeting places, there is the corner grocery, the post-office, the town loafing place. There is the same feeling of rebellion to wiser counsel, however, and the same sentiment that religious duties are only for the old and the crippled. The same disinclination to attend to meetings,

and to build character by doing one's commonplace duty, crops forth; light-mindedness and indifference and a love of pleasure predominate.

Such is the condition, and the dreadfulness of the results is enough to arouse apprehension in every soul who has the welfare of Zion at heart. It tends to the demoralization of society. It will end in a complete loss of faith. Worst of all, if possible, it will destroy moral character, and leave the person poor indeed, to end in wreck and ruin.

What shall be done? In the first place, it is the plain duty of every young man to question himself as to his own course, as to his own standing. If he finds himself loving and pursuing the evil way, it is his plain duty to call a halt in his career. It is his duty by the energy of his own will, which is the soul of character, to train himself to look in a different direction, and to pursue a life-saving policy. Restrain, should be his watch-word. He should revere high objects, pure thoughts, noble aims, good men, and love God, and make a confidant and friend of Him through prayer.

Parents have a great responsibility resting upon them in this matter. Every tendency to evil ways and thoughts should early be stopped in the children. It is father's and mother's duty to live and to teach right in the home. They should resolutely determine to do their part in checking evil propensities in their children. It is the little evils that show themselves early, that grow, and become formidable in later years. These should be smothered. "In these days," quoting from John Ploughman, "children have a deal too much of their own way, and often make their mothers and fathers their slaves. It has come to a fine pass when the goslings teach the geese, and the kittens rule the cat: it is the upsetting of everything, and no parent ought to put up with it. It is as bad for the boys and the girls as it is for the grown folks, and brings out the worst side of their characters. I would sooner be a cat on hot bricks, or a toad under a harrow, than let my children be my masters. No, the head must be the head, or it will hurt the whole body."

Every organization of the Church, also, must take part in this needed reform among our young people: the quorums of Elders, Seventies, High Priests, Teachers and the Improvement organiza-

tions, must labor to create a healthier sentiment, to turn the misled from their path of destruction and death, and to rebuke the growing tendency to deify evil.

NOTES.

God knows all about you—the best and the worst of you. All your weaknesses, your struggles, your successes, your failures, your joys and your heartaches are open to the eyes of him with whom you have to do. As Dr. Mathews beautifully said in a recent sermon, “There are many woes in the British empire with which the good Victoria is unacquainted; but there is one throne against which every human perplexity beats in such a manner as to provoke a sympathetic response. If you are a sincere man, this thought cannot fail to be a source of comfort to you. Your fellow-man may pass you by without any notice at all, or if they deign to regard you, may misconstrue your conduct and misinterpret your character; but your Father in heaven will never suffer you to slip away from his observant eye nor judge you save in truth and tenderness. Be courageous, therefore, and confident in the midst of even your most trying difficulties.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and found a place on this planet where a man can live in decency, comfort and security, supporting and educating his children unpolluted and unspoiled; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent on the religion they discard for every privilege they enjoy, they may as well hesitate a little longer before they seek to rob the Christian of his hope and humanity of its faith in a Savior who alone has given men that hope of life eternal which makes life tolerable and society possible, and

robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years. According to our strength apportion thou our work. As thou hast pardoned our transgressions, sift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless thee for thy gifts and especially for thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let thy peace rule our spirits through all the trial of our waning powers. Take from us all fear of death, and all despair or undue love of life; that with glad hearts at rest in thee we may await thy will concerning us, through Jesus Christ our Lord. Amen.—*The 'Congregationalist.*

The Assayer, published at Philadelphia, Pa., makes the following sensible remarks on the mob violence recently suffered by the Latter-day Saints in the Southern States:

"Freedom is a term which is as much abused as religion. The crimes which are committed in the name of freedom are largely responsible for the lack of freedom from which humanity suffers. To encroach upon the rights of any man anywhere is to strike a blow at liberty everywhere. In a certain community in the south recently, a little band of Mormon missionaries were subjected to the worst forms of mob violence. They escaped with their lives, and but little else. Their church was destroyed by vandals with such malignant ingenuity that they were unable to recover their insurance. It does not matter whether these missionaries were Mormons or Mohammedans, Christians or Fire Worshipers, the principle is the same and the offense against freedom is equally great. Their rights were abridged, without pretext or law; their freedom abrogated by brute force; their liberty to worship according to the dictates of their conscience was denied and destroyed; and in the same proportion the liberties of the community where these things were done have been lost. That man, or community of men, who destroy the freedom of others, yield up just so much of their own rights and

become in exact ratio the slaves of ignorance and evil and the prey of the tyrant and oppressor. Man can only preserve his own rights by protecting in the fullest measure the rights of others."

The following note shows the remarkable growth of the English language:

"Two-thirds of all the letters which pass through the post-offices of the world are written by and sent to people who use the English language. There are 500,000,000 persons speaking colloquially one or the other of the chief modern languages, and of these about one-fourth speak English, 90,000,000 Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian and 12,000,000 Portuguese. The remainder speak Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish and Danish. Thus, while one-quarter of those who make use of the postal departments of civilized governments speak English, as their native tongue, two-thirds of those who correspond do so in the English language. This arises from the fact that so large a share of the commercial business of the world is done in English, even among those who do not speak it as their native tongue. There are, for instance, more than 20,000 post-offices in India, the business of which in letters and papers aggregate more than 300,000,000 parcels in the course of a year, and the business of these offices is done chiefly in English, though of India's population, which is nearly 300,000,000, fewer than 300,000 persons either speak or understand English."

IN LIGHTER MOOD.

When a man is dismissed from employment he always has a good deal to say against his employer. A man, in fact, is like a gun—he makes a great noise when he is discharged.

* * *

She is a little tot, but old enough to ask questions. Recently she was out riding with her mother, and in passing a field noticed several cows grazing. "Say, mama," said she, "do cows ever blow their horns?" Whereupon the mother nearly fainted.—*Elmira Gazette*.

* * *

An intelligent farmer has discovered that by planting onions and potatoes in the same field in alternate rows the onions become so strong that they bring tears to the eyes of the potatoes in such volume that the roots are kept moist and a big crop is raised in spite of the drought.

* * *

A troubled but trusting subscriber recently wrote to the editor of the Huron, Kansas *Herald*: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more."

The reply was: "The fowls are dead. It is an old complaint, and nothing can be done except to bury them."

* * *

A young man in a neighboring town advertised for a wife under an assumed name; and his sister answered the advertisement, also under an assumed name. Then photographs were exchanged, and now the young man thinks there is no balm in advertising, and the old folks think it pretty hard to have two fools in one family.

* * *

An American who visited the Stevensons at Samoa relates that the Samoans have a practice of begging. They boldly ask for whatever they may covet, wherever it may be found. The novelist became tired of this practice, and therefore said one day to a Samoan friend who had

acquired from him a necktie, handkerchief and some other trinket, "Is there anything else you want?"

The Samoan made a hasty survey of the room.

"There is the piano," suggested Mr. Stevenson, ironically.

"Yes," replied the native, "I know, but," he added, apologetically, "I don't know how to play it."—*Saturday Evening Post*.

* * *

A small Scotch boy had been summoned to give evidence against his father, who was accused of disorderly conduct in the streets. The bailie began to wheedle him:

"Come, my wee mon, speak the truth, an' let us know all ye ken about this affair."

"Weel, sir," said the lad, "d'ye ken Inverness street?"

"I do, laddie," replied his worship.

"Weel, ye gang along it, and turn into the square, and cross the square—"

"Yes, yes," said the bailie, encouragingly.

"And when ye gang across the square ye turn to the right and up into High street till ye come to a pump."

"Quite right, my lad; proceed," said his worship; "I know the old pump well."

"Weel, said the boy, with a look of infantile simplicity, "ye may gang and pump it, for ye'll no pump me."

* * *

When the Authors' Club in London recently welcomed Samuel L. Clemens (Mark Twain) by a banquet, to the proposal of his health by Sir Walter Besant, he replied by a witty speech, among the many good sayings of which, was the following:

I trust we authors will leave to posterity, if we have nothing else to leave, a friendship between England and America that will count for much. (Cheers.)

I will not confess that I have been engaged for the past eight days in compiling a pun. (Laughter.)

I have brought it here to lay at your feet. I do not ask your indulgence in presenting it, but for your applause. (Uproarious laughter.)

Here it is:

"Since England and America have been joined together in Kipling, may they not be severed in Twain." (Laughter and cheers.)

OUR WORK.

WRITING AS A MEANS OF IMPROVEMENT.

We have several times urged the young men of our Improvement Associations to take up writing as a means of improvement, and have encouraged the establishment of manuscript papers in the Associations, and have asked that such papers as may be considered as possessed of merit be forwarded to the ERA, promising that when ever we could do so the articles should be published. Recently we saw some remarks on this subject by B. F. Cochran, printed in the March number of *Self-Culture*, which in part we quote:

Writing is thought of chiefly as a means of conveying thought. The important fact that it is one of the greatest means of improvement to the writer himself is not so much realized. We need to understand it better. Of course a writer may be actuated by bad motives, and therefore not be morally improved by his writing, however much he may increase his skill in construction. But what I wish to consider now is the writing from good motives.

In many cases persons who are at the present time honored with wide circulation of their writings have won the attention of editors and of the public only through a long course of careful writing, a great part of which was without the reward and satisfaction of editorial recognition. And it is safe to say that every such person knows that his success is attributable largely to the improvement of his own powers by the persistent and courageous efforts expended upon writings which, contrary to his hopes, were destined to be buried almost as soon and as quietly as they were born. As they were in earnest, and had good motives, every production of their pens had in it something that was worthy to live, in some form, and which only waited to have, at a later

time, a new and presentable embodiment, the first body being forever dissolved.

But one's success in writing, so far as self-improvement is concerned, cannot properly be measured by the attention received from editors or from the public. One may get as much benefit from something written for only one person to read, or even without the intention that anyone shall read it, as from work that is widely published. A motive in writing is, admittedly, a proper stimulant. It may be that nothing else is equal to writing as a means of communing with one's self, or as a help in study of some kinds.

Perhaps our most useful knowledge is that of our own qualities and powers. What better way is there for one to examine the workings of his own mind than to exercise himself privately in giving visible expression to his thoughts? What purer or more satisfying joys are there than those of feeling and seeing harmonious action of our faculties developing mental impressions, and choosing for them the forms of accurate, forceful, and pleasant diction? What nobler work is there than constructing a form of expression that fits, and pictures clearly, a valuable thought—working in words, and moulding them into forms of use and beauty? One does not know, and cannot conceive, all that may be developed within himself by such exercise of the mind.

It is not merely a matter of expressing what already lies clearly defined in the mind. Many ideas are developed out of dim consciousness, and many inventions and discoveries are brought to light after beginning the composition. To choose a subject and set out to write about it, is to enter upon a course of inquiry, or study, of discovery, of development, of invention. At every step something new is presented; and every acquisition affords additional means for further pursuit and investigation.

Keeping the subject in view, and holding a steady aim, serves to bring things into line, to cause comparison, classification, combination, of things naturally related to each other, and discernment, division, and separation of incongruous or discordant elements. The analytical and constructive powers of the mind have in such activity their most strengthening and developing exercise.

To understand words and their proper uses is to be acquainted with their sources in human feeling. To use words skilfully and successfully is to bring them into the proper relations to effectuate good impulses by plain and forcible representation. Such use of language must bring great reward to the writer, in the consciousness of growing power.

They who are moved to strong feeling yearn for suitable expression. But they cannot have facility of expression without practice. Conver-

sation is an important aid toward such facility, but writing is often more so, as in writing one is at liberty to expend more time and effort in choosing suitable words, and in the arrangement of phrases and sentences; while one is free from disturbances that prevent concentration of the mind.

Written language is a social invention, and a consequence of that other social invention, spoken language. Both came into existence to meet the demand for communication, a demand which would not have existed if there were no society, even though separate individuals existed. It follows that, so far as mental development is due to language, it is a result of social relations. How far could mental development proceed without language? How far could it proceed without the art of writing? In writing we make use of one of the greatest helps to mental culture, a means supplied by our relations with society, and by the use of which each one may increase both his own mental property and the common possessions of the community.

It is understood that the intellectual advancement of a community is measured by its proficiency in the use of language. Can we not properly apply the same gauge to the advancement of each person? Is not the intellectual development of a person usually in proportion to his power to use language, in his thinking, at least, if not in communicating with others?

Epistolary writing, like ordinary conversation, is usually desultory, and lacks the rigid discipline of the composition that is steadily directed toward the presentation of one definite subject. Writing of the latter sort is therefore much more beneficial in some respects than letter writing. But one cannot write letters carefully and conscientiously without deriving much benefit therefrom. Such writing probably has some advantages over all other kinds of literary composition.

It is to be observed that care is necessary to improvement in writing, as in all other kinds of effort. Those who improve are those who really desire to improve, and are willing to take pains. Very much hasty and careless writing is done. Those who habitually write in this way do not regard writing as a fine art, and have not a proper conception of the dignity of the art, or of its important reflex upon their own characters. Can such persons be expected to improve much by it? Those who reach the highest success in this art, take a profound interest in it, and regard it as not inferior in dignity and usefulness to any other. To such artists we are indebted for the masterpieces of literature, the works into which are wrought the best of human life, and which are cherished as the best of silent companions. In these are stored the lit-

erary honey that was busily gathered from innumerable blooms in garden and field and wilderness, and carefully deposited in the clean cells of delicate composition.

But our improvement by writing does not depend upon a prospect or hope of attaining distinction as artists. Immeasurable good is accomplished by the humble efforts of people who do not think of calling themselves artists. One of the best uses of writing is for private study of important subjects upon which we desire to fix our attention, and to become well informed. The good to be attained in this way is not to be estimated by the fitness of the writing for publication. In studying the various problems of life one must have many thoughts that are not suitable to present to others. It is only after a process of refinement and adaptation that one's thoughts are in suitable form.

JUST A HINT OR TWO.

One of the finest maxims ever delivered from human lips, and one peculiarly applicable to the young people of both sexes, enrolled as members of the Mutual Improvement Associations, can be found in the words of "the Preacher Solomon" who, in Ecclesiastes 9th chapter, 10th verse, says: "Whatsoever thy hand findeth to do, do it with thy might." This advice has its counterpart where the Apostle Paul, writing to the Galatians, says: "It is good to be zealously affected always in a good thing!" These are elements of life which are often forgotten in the vivacity and love of change peculiar to youthful minds; there is somewhat of a love for intelligence, but they desire to have a smattering of many things, rather than to approach perfection in more limited directions; there appears to be somewhat of the butterfly in this, which ranges from flower to flower, loving novelty, attracted by color or perfume, but ever flitting and seldom stationary during its brief, if brilliant, life; the bee is the opposite of this; it flies far and wide, but it seems to possess discrimination, it seeks for and gathers honey, storing for the day of need. Little by little its store becomes a surplus, and through that it becomes a blessing to its own, and its usefulness and blessing reaches a wider range than its own little self or those associated with it in the hive. It is exuberant but steady, it is an indefatigable worker, yet it enjoys life's sunshine and finds pleasure in its flight.

The writer has often noted how little of this feature exists in replying to queries submitted for elucidation in the exercises of the Associations. Two weeks' notice seems almost barren of results. Probably the reply was hardly considered until the time approached for its presentation, and then so meagre, so cold, were the responses, that soul was evidently absent, interest was really at zero, and the effort made seemed as if pride in responding was limited to as few words as possible, rather than of reaching out in explanation, to say nothing of exhaustion, which after all is the precious thing desired!

It is the quickening of mind which the respondent needs, and the officers expect; not, perhaps, that they count on profundity: but they would be proud to apply that grand commentary pronounced by Jesus on the widow and the one who anointed him with the precious ointment, "She hath given her all." "She hath done what she could!"

There is nothing more inspiring to experience, than to see their expected successors battling with problems which concern their interests in this probation as well as with the life to come; to be inquisitive, not curious; to seek for light rather than for quibble; to grapple with principles, which are eternal, rather than with theory and fancy, to understand ourselves—our own, rather than to criticise the possession of another.

It has often been said that the rising generation will have to bear off the institutions of church and state when the fathers fall asleep; no thoughtful man wants to defer this day; the young, ardent men and women are wanted *now*. The devoted men or women who have given their lives to social, industrial and religious regeneration, are anxious to see their successors *at work*; they want the assurance that these stately edifices of an enduring commonwealth and kingdom are not built up with "untempered mortar," as the prophet called it; nor with any material that will not withstand the conflagration of the ages yet to come.

It is not for the young brethren or sisters to be discouraged by fear or silenced for dread of criticism. The kindly critic is your friend, his or her experience is your unbought and interested Mentor, and wishes only to do you good; and brotherly suggestion says, "Do not be afraid to undertake anything, it is better to fail in trying, than it is to never try at all." Blessing and help come to the searcher after knowledge, inspiration to the one whose aim is truth and righteousness, and vitality—mental and spiritual, to the toiler and student who wants and intends to be manly or womanly in this the day of glorious things.

"Seest thou a man diligent in business," says Solomon, "he shall not stand before mean men, he shall stand before kings!" The text now is,

"Whatsoever thy hand findeth to do, do it with thy might, for it is good to be zealously affected always in a good thing." Be prayerful, industrious, persevering, thorough; rest not with superficial views or comments; put soul into your enquiries; be in earnest; let everyone see this; feel it yourself. There is no excellence without effort; intelligence marks the difference between the Indian and the advanced American; ideas move the world, but they must be enshrined in human garb and uttered by human tongue; the one who possesses and uses these is a power in the world, he is "a savior of men," and whatever his accumulations of wisdom or knowledge, no rounded shoulders tell of the spiritual or intellectual treasures he may carry; he stands erect, he is truth embodied, he proves his divinity, the angels acknowledge him as a minister of God, and when his exaltation comes it will be found that "his train shall fill the temple," for "he that (in this way) saveth souls is wise," and "he that turneth many to righteousness shall shine as the stars for ever and ever!"

—HENRY W. NAISBITT.

TO ASSOCIATION OFFICERS.

This number closes the second volume of the IMPROVEMENT ERA. Every officer who has carefully read the past volume will agree with us that he has received full value for the price paid for the magazine. A glance at the table of contents accompanying the present number, will convince any reasonable reader of this fact. The letters of commendation received almost daily are evidences that the ERA is establishing itself in the love of the people.

Every effort will be put forth to make the third volume merit the patronage and support of the young people of Zion. A reading of the prospectus will at once show that the promised articles are alone worth the price of subscription. But the ERA has given more in the past two volumes than it promised. It will seek to continue this record in the future.

We call your attention to the fact that the magazine is not a private enterprise. It belongs to you. It is the property of the young men. Every dollar that could be spared over and above the actual expense of issue, has been used and will be used for the cause of mutual improvement. So we have sent the ERA free to the missionaries. We

have given you a manual each year free, and for volume three, these gifts will be continued. The manual, *The Dispensation of the Fullness of Times*, is ready for distribution with the first number, and is a volume, larger than former manuals, full of interest to every student of Church history.

Now what do we ask of you as officers of the improvement associations? We request that you subscribe promptly, this month, yourselves, and, further, that each of you secure one other subscriber.

We request of Superintendents of Stakes that this matter be placed promptly before their officers, and that they first send their subscriptions each with one other subscriber who is not an officer.

We request presidents of associations and their officers to send their subscriptions accompanied each with the name of one other subscriber who is not an officer; the subscription price, of course, to be enclosed.

We feel perfectly free to ask this of the officers, because it is their magazine and their interests that are studied in the requirement made. When all the officers have thus come to the support of the ERA, they may confidently go before the public, and their requests for subscribers from the people generally will be responded to with alacrity.

The Superintendents of Stakes, and the Presidents of Associations will continue to act as the agents for the magazine, and we look to them for prompt action in this matter.

Do not wait for some one else to move.

Do your duty by subscribing now.

Be the first to get to work, and get this matter off your hands.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

August 20th: Serious anarchist riots occur in Paris, France. Mobs gather in the streets and loot churches and restaurants, and 380 persons are injured of whom 360 are taken to the hospitals. Fifty-nine police agents are wounded.

21st: A disastrous fire occurs in Victor, Colorado. The business portion of the town is all destroyed and the loss is estimated at \$2,000,000. * * * The Methodist Conference at Salt Lake City closes. A great portion of the last sessions was devoted to "Mormonism" and the "Mormons" and much falsehood and misrepresentation were indulged in.

26th: Two infernal machines are received in Salt Lake City, one by Judge O. W. Powers and one by Warden George N. Dow, of the State prison. Judge Powers, while in the act of opening the package addressed to him discovers its nature and reports the matter to the express office in time to intercept the one which was on its way to Warden Dow. John Y. Smith, a discharged convict is supposed to be the sender.

27th: A terrible fire occurs at Sparkhill, N. Y. An orphan asylum is destroyed and several children perish in the flames. * * * A conflict occurs at Hankow, China, on the river Yang-Tse-Kiang, between British workmen and Russian cossacks, regarding the ownership of certain lands. Blue jackets are landed from the British gunboat and are now guarding the property.

28th: The San Domingo revolutionists reach the capital and the government surrenders.

31st: President Figuera of the Dominican Republic resigns. The revolution is therefore victorious.

September 4th: Arthur Stayner, well known throughout Utah, dies at Salt Lake City. * * * The thirty-third national encamp-

ment of the Grand Army of the Republic begins in Philadelphia. President McKinley is in attendance.

9th: Wm. J. Bryan visits Salt Lake City and speaks to a large audience at the Salt Palace. * * * The celebrated trial of Captain Dreyfus, in France, comes to an end. The court-martial finds him guilty of treason and sentences him to ten years imprisonment. The majority of the court makes the astounding statement that there were extenuating circumstances.

10th: The United States cruiser *Olympia*, with Admiral Dewey on board, sails from Gibraltar for New York. * * * The press of the world nearly unanimously denounces the Dreyfus verdict as a crime.

11th: Arthur Pratt is appointed Supervisor of the Census for Utah. * * * The judges of the Dreyfus court-martial unite in asking the President of France not to compel the prisoner to undergo a second humiliation.

12th: Cornelius Vanderbilt the great millionaire and head of the Vanderbilt family dies of apoplexy at his home in New York City.

13th: The Civic Federation conference on the uses and abuses of trusts and combinations begins in Chicago.

16th: The Civic Federation conference on trusts and combines adjourns sine die.

17th: Serious riots occur between white and negro miners in Carterville, Ill. Six negroes are killed. The state militia is called out.

IMPROVEMENT ERA,

ORGAN OF

Young Men's Mutual Improvement
Associations.

VOLUME II.

PUBLISHED BY THE GENERAL BOARD.

JOS. F. SMITH,
B. H. ROBERTS, } Editors.
EDW. H. ANDERSON, }

HEBER J. GRANT, } Business Managers.
THOS. HULL, }

SALT LAKE CITY, UTAH:
1898-9.

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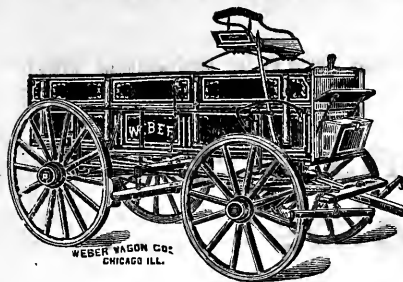
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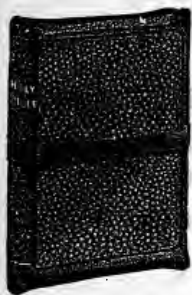
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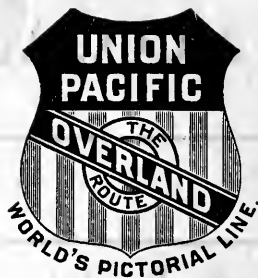
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A VIEW OF THE PAST.



ON the 17th, 18th and 19th of July, 1897, at the annual conference of the Y. M. M. I. A., it was decided to renew the publication of an organ for the associations, under the title, IMPROVEMENT ERA. Without funds at its command, the General Board appealed to the membership to aid in the establishment of the magazine. The response to their appeal was so general, and the work of stake and ward officers so effective, that a subscription list was soon secured sufficiently large to guarantee success for the first year. The same appeal was made last year, and the result was even a greater success, even if it were not so pronounced as some of the members of the General Board had desired and anticipated.

THE REASONS FOR SUCCESS.

The success attending the establishment of the ERA and its continuation thus far was, however, no greater than could be reasonably expected when the grounds for the appeal were taken into account:

First, it was beyond question that the Improvement

Associations absolutely needed an organ through which its members could be reached by instructions from the General Board; and literature of a character that would contribute to the accomplishment of the main purpose to be achieved by the associations, placed in the hands of our young men.

Second, the publication of the young men's magazine was not a personal undertaking, but an enterprise conducted solely in the interests of the associations.

These two propositions appealed to the good sense of our young men and to their loyalty toward the institution which had in view their intellectual, moral and spiritual uplifting, with the result that they not only made the ERA possible, but thus far a phenomenal success.

A GOOD PAST RECORD.

The management of the ERA points to a splendid record of fulfilled promises in the past two years. These consist of additional and valuable communications which have been presented but were neither promised nor expected; the enlargement of the magazine to eighty pages per number; the furnishing free a volume to every missionary in the field, and the prompt issue of every number by the first of every month.

With a record behind us of promises all fulfilled and expectations exceeded, we may confidently look forward for even a brighter record of good achieved in the year to come than in the two that are past—provided, of

course, that we have the same loyal support and hearty co-operation of our young brethren engaged in the Mutual Improvement cause. Their loyalty is the ERA's only capital, their support the ERA's only hope of success.



SPECIAL FEATURES OF VOLUME III.



AS in the past, so it will be the aim of the ERA for 1899-1900, to give more than is promised; to fill its nearly thousand pages with the very best and most useful matter that can be obtained from our home writers. The articles named herein, therefore, constitute only part of the varied store of matter that will be presented to the reader.

THE REVELATIONS IN THE DOCTRINE AND COVENANTS.

A number of papers dealing with "The Aspects of Modern Thought and Research Treated as Evidences of the Divinity of the Revelations in the Doctrine and Covenants," are promised from the pen of Prof. J. A. Widtsoe, a student of Harvard, now in Gottingen, Germany. These papers will be especially useful and appropriate for the young men, and for all students of the divine mission of Joseph Smith, the Prophet, and the great work which was established through him.

A NEPHITE'S ADVICE TO HIS SONS.

Under this heading will be given the advice of Alma, Chief Judge among the Nephites, to his sons, Helaman, Shiblon and Corianton, with special reference to instructions that will prove of value to the young men of the present day.

MANNER OF TRANSLATING THE BOOK OF MORMON.

The questions that have lately arisen on this interesting subject will be inquired into by Elder B. H. Roberts, and his familiarity with the matter will insure a most readable and instructive article, tending to set at rest some of the misunderstood points in relation thereto.

INDIAN MISSIONS.

In connection with the early rise of the Church, the missions to the Indians played an important part. Several articles will be presented which will make valuable additional reading to the students of the new manual, bearing on this point, and covering not only some of the early missions, but later efforts in the Church to preach the Gospel to, and redeem, the red man—notably the “Salmon River Mission.”

EARLY WORKERS IN THE CHURCH.

Under this title, some short biographical sketches will be given of a number of men who wrought valiantly for the cause of God in its early restoration. This series is intended to aid the young people in the study of "The Dispensation of the Fullness of Times," the text book for this season's work.

NATIONAL TOPICS.

From time to time as occasion arises, leading national topics, men and measures, will be treated by writers of our own community who are qualified to speak upon them from personal knowledge and information.

EDUCATIONAL PAPERS.

Some valuable articles on education will be presented, of special value to young men. These articles will be written by leading educators who are prepared to speak with authority and from experience.

ACTS OF SPECIAL PROVI- DENCE IN MISSIONARY EXPERIENCE.

We will continue the collection of incidents wherein the special providences of God are manifest in the ex-

periences of our Elders in the missionary field. The incidents will be, in the main, from the experience of recent years, as we desire to keep before the minds of our youth the fact that the power of God is as active today as in former years; and that now, as then, God confirms the authority of His servants by "signs following them that believe." Faith-promoting is to be the character of these articles.

LESSONS FROM THE LIFE OF PRESIDENT WILFORD WOODRUFF.

Some of the striking anecdotes and incidents in the life of the late President Wilford Woodruff will be published for the edification of, and faith-building among, the young. These papers are promised by Apostle Abraham O. Woodruff, and will be eagerly looked for by our readers.

TALKS TO THE YOUNG MEN.

Articles in "The Editor's Table," will frequently appear, written by the senior editor especially for the boys and young men, on living topics of interest, with a special view to the formation of character and careers of honor and usefulness in the social, religious and business worlds.

FICTION, POETRY, ADVENTURE AND ANECDOTE.

It is expected that these divisions of literature shall receive fuller consideration than ever, and we hope to publish short, pithy stories, anecdotes, poetry, and adventures on mountain, plain and sea, by home writers who are invited to contribute liberally to this department. The best as far as we can find room will appear in the ERA.

OUR WORK DEPARTMENT.

Suggestions in Improvement work—Art of presiding—Program making—Method of study—Association intelligence—General and local missionary methods in the societies—Aids in speaking and writing—Moral and spiritual lessons, will receive attention. We desire to make this department specially attractive and helpful to improvement workers. Officers are invited to give us their best thought and experience.

LIVING ISSUES IN SOCIETY, CHURCH AND STATE.

It will be the aim to keep the ERA abreast of the times, up to date in the field it occupies. As stated in a former prospectus: It will be our aim to make a magazine that will be of general interest and value to all the people of the state; treating all subjects in a broad

and liberal spirit, making it absolutely reliable in its facts, and just in its comments. But chiefly our aim will be to publish a magazine that will meet the necessities and satisfy the aspirations of the young men of the Church of Jesus Christ of Latter-day Saints, and above all things else, will be devoted to their uplifting intellectually, morally, spiritually; a magazine that shall stand for the truth, for righteousness, for true patriotism—in a word, a magazine that shall stand for mutual improvement of the youth; that will seek to assist them in securing individual testimonies of the truth and teach them the magnitude of the great latter-day work; that shall aid them in developing the gifts within them and in cultivating a knowledge and an application of the eternal principles of the great science of life.

We appeal again to the young men of The Church, especially to the officers and members of the Improvement Associations, to come to the support of the ERA, not only by subscribing themselves but by inducing others to subscribe. With the greatest propriety we can make this appeal; for the publication of the ERA is not a private enterprise but an undertaking on the part of the Improvement Associations, and therefore when we make this appeal to the members of the associations, we but ask them to sustain a magazine that is essentially their own. Remember, officers, that if each of you will subscribe, and get one other patron, the success of the ERA is assured. This is a small matter for you to do, but the result will be wonderful for good.

AGENCIES.

The same system of agencies will be continued as established last year, viz.: The superintendents of stakes will be supervisory agents within their stakes; and presidents of ward associations will be regular agents within their wards, authorized to receive subscriptions and represent the interests of the magazine. The stake superintendents are expected to urge their ward presidents to activity in relation to their work.

PLEDGES AND TERMS.

The publishers pledge themselves to their patrons, both subscribers and advertisers, to issue the magazine promptly on the first of every month. We propose doing strictly a cash business; and the magazine will be sent only to subscribers paying in advance.

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